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Of the Church · By the Church · For the Church

# Luther League Review

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## REFORMATION NUMBER

ERA OF THE REFORMATION

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## LUTHER LEAGUE REVIEW

**846 Drexel Building** **Philadelphia, Pa.**

Of the Church - By the Church - For the Church

Luther League Review

# The Pre-Reformation Drama

THE time consumed in enacting the Pre-Reformation Drama was about three centuries. It consisted mainly of three acts, or sets of actors, viz.: Men, Nations, and Church.

At Mayence, Gutenberg was inventing and perfecting the means, rude as they now seem, whereby the Word of God and the thoughts of men were to find material and permanent form His uncouth type and clumsy printing press gave learning and literature their first wings. His first printed book was a Latin Bible.

The infidel Turk became an army of the Lord. He invaded Europe from the Adriatic to Constantinople and captured that city, which was the world's great hermitage of scholars at that time. As a consequence the fragments of its learning and knowledge were scattered by the winds to the four corners of the earth, and have not ceased growing, enlarging and expanding to the present day.

He also by his interference limited the world's commerce by sea, which led Spanish and Portuguese navigators to attempt an Indian route, thus leading to the discovery of America and destroying the popular superstition of going out too far to sea and falling off the end of the earth into no one could tell what.

The nations, too, were performing their part in this stupendous drama.

France first unfolded modern nationality, as it is now termed, and Philip IV compelled Pope Clement to relinquish his political sovereignty over it. Kings Louis XI and XII and Charles VIII modified and influenced the politics of Europe by temporary conquests. England strengthened her political unity to such an extent, and introduced such anti-papal sentiments into her constitution, that she finally broke away from Rome. Spain during a successful warfare united to herself the kingdoms of Portugal, Castile, Navarre and Arrogan, and reinforced by the sturdy Germans held Italy's forces at bay, powerless to do the Pope's bidding.

Meanwhile the Romish Church was contributing elements to the drama which would demand her own renovation. Arrogating to herself the prerogatives of God, she exacted from her votaries that which neither the Word commanded nor conscience allowed. She filched from the rich and poor alike with tithes and penances. She denied to vast numbers the divinely ordered companionship of the married estate by celibacy and monasticism. She assigned souls to purgatory or paradise at her whim or material advantage. She denied the "Sacrament of the Altar" in both kinds, as instituted by Christ to the laity. Her interpretation of God's will and revelation to men was authority absolute. She regulated the government of earthly kingdoms and arranged civil matters to her own advantage, and woe to that man who incurred her displeasure. He was brought before the Inquisition and condemned without trial.

The common people had no higher ideals of intelligence than the Church of Rome was pleased to give. Her clergy led corrupt and licentious lives. She prohibited the possession and reading of the Bible under penalty of excommunication. Her services were conducted in a language unintelligible to the common people.

About this time St. Peter's Cathedral at Rome was in course of construction, and notwithstanding the extortion by penances and tithes, the exchequer of the Pope ran exceedingly low, and Tetzel was sent through Germany to sell indulgences to make up the deficiency. For a certain sum of money a man would be forgiven for any sin committed, or about to be committed. This was the straw which broke the camel's back. The prestige of the Romish Church was already crumbling on the brink of decay, but it was the sturdy blow of Luther's hammer upon the Schloss Kirche door at Wittenberg that sent it crashing into the abyss of degeneracy.

Here the Pre-Reformation Drama ends, and the Reformation Drama begins.

A bell is rung, the curtain is raised, and Luther steps upon the stage.

"Watchman, what of the night?"

"The night is far spent, the day is advancing."

# The Betrothal Ring of Martin Luther

ONE of the most notable pieces of jewelry, and in fact one of the most interesting rings that has ever been brought to this country, is the betrothal ring of Martin Luther which the Rev. Maximilian Pinkert brought back with him from Germany to New York on a trip to that country.

Dr. Pinkert, who is pastor of the German American Branch of St. Bartholomew's Church, New York City, and also connected with the Sailors' Institute of the metropolis, has placed this famous relic on exhibition at the Museum of the Historical Society in New York, after having spent several months in perfecting the authentication of the jewel. The ring came into possession of his wife, who was Baroness von Georgi, while on a trip to Germany.

This ring evidently celebrates the betrothal of Martin Luther to Catharine von Bora and has often been referred to by historians and writers on famous jewelry in the past. As far as known the ring was for about 400 years in the possession of the ducal family of Anhalt-Bernburg, of which Catharine von Bora was a descendant. According to family traditions, the ring should be worn on the finger of the senior daughter of the house and particularly on that of the wife of a clergyman. It came into Mrs. Pinkert's possession in this way: She obtained it as a present from her sister, Gabriel Jarcke, who got it directly from her aunt, Mrs. Walter, the oldest daughter of the family of Freifrau von Georgi, who was married to Dr. Conrad Walter of St. John's Church in Leipsic. The ring had been in possession of the Georgi family for over 100 years, the Georgi family being a branch of the Anhalt-Bernburg family, who resided near Leipsic at Waldenburg. Mrs. Pinkert's sister turned it over to the former as she was the only daughter of the house wedded to a clergyman and the sister considered, therefore, it her duty to pass the ring on to her.

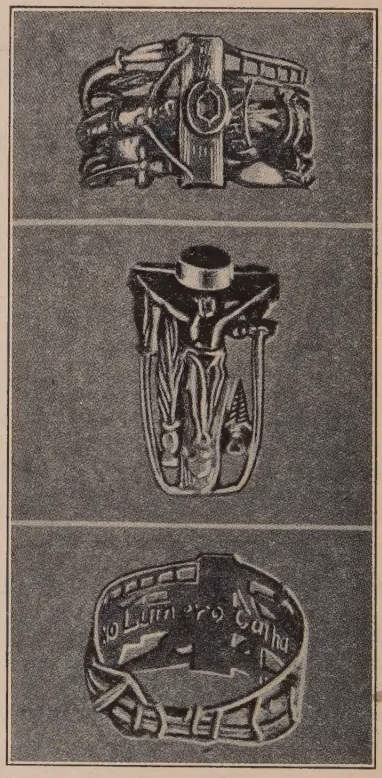
Dr. Pinkert made careful investigation and submitted the ring to many experts, all of whom expressed the opinion that the facts connected with it in every way proved its authenticity.

This ring was referred to by H. Noel Humphreys, an eminent authority, in an article in the *Observer* in February, 1862, in which an illustration of it appeared. Mr. Humphreys said:

"The betrothment ring of Luther, which belonged to a family at Leipsic as late as 1817, and is doubtless still preserved with the greatest care as a national relic of great interest, is composed of an intricate device of gold work, set with a ruby, the emblem of exacted love. The gold devices represent all the symbols of the Passion. In the center is the crucified Saviour, on one side the spear with which the side was pierced and the rod of reeds of the flagellation. On the other is a leaf of hyssop."

William Jones, F. S. A., well-known writer on jewelry, in his work on "Finger Ring Lore," published in London in 1877, describes the Luther ring on page 482 as follows:

"Beneath are the dice with which the soldiers cast lots for the garment without



seam and below are the three nails. At the back may be distinguished the inside of the Atonement; the whole so grouped as to make a large cross, surmounted by the ruby, the most salient feature of the device.

"On the inside of the ring the inscriptions are still perfect. They contain the names of the betrothed pair and the date of the wedding day in German—13 Juni, 1525. This was the ring presented to the wife at the betrothal and worn by her after marriage."

The ring was given to Martin Luther by Ernest von Sachsen.

The three views of the ring given here show the front, the side and the interior

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# Martin Luther, the Youth

BY REV. A. RAMSEY.

AS it was with the Saviour whom he afterward learned to love and trust and serve, so was it with Luther—he was born in poverty. His parents were humble and devout, who, though unable to endow their son with earthly riches, did not delay in making him an heir of heavenly riches, for before he was 24 hours in this world they brought him to the baptismal water of the new birth.

Again, like his Lord, the little Martin "increased in wisdom" under the instruction of his God-fearing parents, who, as soon as he was old enough, began that training in the knowledge of God's Word which was to bear such blessed fruit in later years. The scope of that instruction was necessarily limited, for even the rich and the learned did not possess much of that Word. But, at least he was taught the Commandments, the Creed and the Lord's Prayer, with probably a principal doctrine or two of the Church and surely some forms of prayer. It is interesting to conjecture as to what influence this youthful instruction in spiritual truth exerted upon the Reformer in preparing that mighty little book, "The Small Catechism." for the Christian instruction of the children in primary Scripture truth. While the need of such a book became apparent to him through the awful ignorance which he observed, the memories of his own youthful experience would, without doubt, have some weight in determining the form and arrangement of its contents. Then, too, when we read of the boy that, as the result of his religious training, "the only religious feeling that he manifested was that of fear," we can understand somewhat better the heart of the man whose Catechism is so full of God's love and goodness. God was making even that hard youth-time a means of preparing Luther for future service.

In another particular was his boyhood like that of the boy Jesus. His father's place of toil was the scene of the lad's play, which doubtless was patterned after the father's work. It is not a hard matter to picture young Martin sturdily struggling in his father's modest iron works at Mansfeld, with a hammer much too large for his little hands, and to look forward from that day and that effort to the great day at Wittenberg, when with iron heart and strong, gripping fist he swung that hammer before whose blows the very gates of hell were set a-tremble. His boyhood playing with hard iron was preliminary to manhood's labors upon the hard hearts of sinful men, the burning and beating out of human impurities and the welding together of different parts and pieces into one mighty instrument for truth and righteousness. Watch the lad, for in him is the man of mighty deeds.

Then, too, the later years of his youth-time were full of fitting for the coming labors. The hard days of his schooling at Magdeburg and Eisenach added to the strength this youth was acquiring against the day of his testing. The stories, all too true, that tell of his singing on the streets as a mean of getting bread are familiar to any one who knows anything about his life. Out of those harsh experiences flowered his unfailing tenderness toward the poor in later years. He was at Magdeburg when Proles, the Augustinian, there preached the need of reform in the Church, and there may have been dropped, all unnoticed, a small seed that was to produce its blade twenty years later. It was at this time that good woman, Madame Cotta, became his benefactress, giving him a home in her house, so that he was freed from the necessity of begging his daily bread and enabled to do his work as a student in comfort and with steadily increasing delight. The hand of Providence is again seen leading Luther.

Then came Erfurt and the university days; the library with its opportunities, eagerly employed by the young student for study; the discovery of that chained Bible; the sudden death of his friend and companion, Alexius, and then that terrorizing storm which aroused his soul to an agony of fear in the face of what seemed impending death, which, in the providence of God, marked the turning point in his life from which his subsequent course was a steady one toward his final entrance upon his great work.

It is impossible to point to any one event or to any particular period in Luther's pre-Reformation life as the beginning of his preparation for the Reformation work. From his birth all things were working together to equip him for that work. As in gazing upon a mighty mountain range the eye will make towering peaks that rise above their fellows and compel a lingering glance, so in those early days there were events and experiences that are rightly regarded as crises in his life. Such was the discovery of the Bible in the library at Erfurt, and such was his resolve to enter a monastery. But as those cloud-piercing peaks reach down and find their foundations mingling with those of all the range, and are important mainly because they rise above the common crest, so after all do these prominent events in the youth of Luther merge themselves in the ordinary course of his everyday life and hold our

attention because of their evident relation to his manhood's mighty work. But after all, it was the boy, Martin, who grew to be the man, Luther; and all his earlier years, under God's guidance, fitting him to do that work. The rugged physical strength that enabled him to accomplish such tremendous labors as a man had its early development in those earlier years, when, as a child, he carried at his mother's side the bundled faggots for the family fire, and, as a boy, his face blackened with the furnace grime, he wrought at his father's forge. That inflexible will with which he withstood emperor and pope was rarely shown, else how fully account for the fifteen whippings he himself says he received in one morning at school? That magnificent loyalty to conviction which held him firmly to the authority of the Word in spite of sweet promises or awful threats is seen in his determined surrender of an assured success in a secular profession as soon as he came to think, "I ought to become a monk." His eagerness in the search after the truth is foreshadowed in his ardent pursuit of the wisdom of the old writers when he was a student in the university. Yes, the man may be seen in the youth, enfolded there as the tree is wrapped in the acorn. That the man came forth from the youth was because the youth responded to the divine impulses, the guidings of God, just as the oak grows out of the acorn in response to the persuasions of the earth and dew and warming sun.

# A Prayer During an Illness

BY MARTIN LUTHER.

IN all his attacks of illness Luther displayed unwavering faith in God, and submission to His will. Once when apparently "in extremis" he began to pray thus: "Dear Heavenly Father, if Thou wilt that this shall be my last hour on earth, Thy gracious will be done." He continued, with uplifted eyes and deep devotion, to recite the Lord's Prayer, and the fifty-first and sixth Psalms. Shortly after he began again to pray, and said: "Lord God, who art dear to my heart, Thou knowest how cheerfully I would have shed my blood for the sake of Thy word; but I am not worthy of the honor, and Thy will be done. If Thou pleasest I will cheerfully die. Only let Thy holy name be glorified, whether I live or die. But, Lord, if it were possible, I would desire to live longer only for the sake of Thy holy elect people. But if the hour has come, do as it seems right in Thy sight; for Thou art the Lord, one in life and death. Thou hast led me into the cause of the Reformation; Thou knowest it is Thy word and truth. Do not suffer the enemies to rejoice, so that they should triumphantly ask of us, 'Where is their God?' But glorify Thy only name to the confusion and shame of the opponents of Thy saving truth. Oh, my blessed Lord Jesus, Thou hast graciously vouchsafed to me a knowledge of Thy most holy name. Thou knowest that I believe in Thee, together with the Father and the Spirit, as one true God, and I comfort myself with the precious doctrine that Thou art our Mediator and Redeemer, who hast shed Thy blood for our sins. Stand by me in this trying hour, and uphold me with Thy Holy Spirit."

After some conversation with his wife and with Dr. Augustin, and with Dr. Pomacer, the city pastor, he said, "For me to die would be gain, but to live longer would be necessary for many others."

"Father in heaven, Thy will be done."

# Gustavus Vasa

BY MISS ANNA LANDIS.

IN the Book of Second Samuel, we have an account of the coronation of David as King of all Israel. It was a time of great rejoicing because the crowning of Israel's great King was done by God's direction, and what He doeth is well done.

As Leaguers, we have the rare privilege of learning of some of our great Lutheran monarchs who likewise were men who followed the direction of the King of kings. The 420th anniversary of the birth of Gustavus Ericsson Vasa will be observed on the 12th of May. He was the first Lutheran King of Sweden, and how well he did his work is evidenced by the stability of that Government. Today, as in the early days, it remains firm to the faith of the founders. The early history of Sweden relates hardships and discouragements because of the despotic rule of some of the rulers, especially the Danish kings. It will be remembered that for 126 years the three northern countries, Norway, Sweden and Denmark had been joined in a union. Denmark held the leadership, and contention and strife were found on every hand, but it was in 1520 when the real trouble reached its height. Christian II was crowned King over Sweden by Bishop Trolle. It is said that during his reign Sweden was literally baptized in blood.

Gustavus Vasa was among the many victims of the cruel King, having been taken as a prisoner to Denmark. However, in May, 1520, he escaped and returned to his own country, Sweden, and with courage never wavering, he determined to help free

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# The Great Schism

THE great Reformation of the sixteenth century was not wholly the result of a sudden movement. For at least two hundred years the times had been ripening for this great world event. Martin Luther was but the agent, the divinely appointed agent, the human pilot in a succession of mighty movements that were more than human. Nothing perhaps did more to prepare the European mind for the Reformation than the great Schism, which began in 1378. A brief account of it is here given.

On the death of Pope Gregory XI in 1378 the college of cardinals met in the Vatican at Rome, and by a unanimous vote elected a pope who took the name of Urban VI. For a long period the popes had dwelt at Avignon in France, but Urban being an Italian preferred to remain at Rome, and he refused the demand of the French king that he remove to French soil. Moreover, Urban was a man of haughty manner and was utterly wanting in tact and shrewdness. Scarcely had he ascended the papal throne when he alienated nearly all the cardinals who had elected him. Before the close of the year these cardinals met in solemn conclave, deposed Urban and elected another pope.

Urban pronounced this second election null and void, and refused to give up. The second pope elected was consecrated under the name of Clement VII. He was known as a politician, a fast liver, and his hands were reeking with a recent bloody massacre. The two popes hurled their anathemas and excommunications at each other's heads. Each pronounced the other a usurper and consigned him to the torments of the bottomless pit. In many places their respective followers met in bloody clash. The Christian world stood aghast at the unseemly spectacle. In many parishes two rival priests were appointed, one by each pope, and thus the fight was carried down to the common people. Each pope had rival agents in all parts striving to win favor for his chief.

Pope Clement resided at Avignon, and to retain the support of the French king he paid a heavy price for it. He granted the king the right to tax church property and to make ecclesiastical appointments. The college of cardinals came to be divided, one faction supporting Urban, the other Clement. After eleven years of this disgraceful fight, Urban died, and his faction elected another pope, Boniface IX. A few years later Clement died, and his faction of cardinals elected Benedict XIII. So it continued for years. When a rival pope died, his followers were soon supplied with another. Each would then renew his anathemas. Each would call down the wrath of heaven on his rival and all his followers.

For thirty-one years this miserable fight went on, when a general council was called to meet at Pisa in the hope that it could bring about a settlement and reunite Christendom. The Council of Pisa, 1409, was attended by many great church dignitaries from nearly all parts of Europe. It solemnly and deliberately deposed both popes and elected another, Alexander V.

Both deposed popes refused to quit, and now there were three. Matters grew worse instead of better. The three popes renewed their curses against one another, each declaring the others were pretenders, anti-popes, and accusing them of almost every known crime.

A year after the Council of Pisa, Alexander died, and his faction elected the notorious John XXIII. This pope was known to have been of unchaste life from a youth. As a church official he sold over and over again the same benefices. He trafficked in the bones of the saints; he sold the so-called head of John the Baptist for 50,000 ducats. He was accused of nameless crimes. This bestial man sat in the chair of St. Peter at Rome and a large portion of western Christendom bowed to him as the Vicar of Christ on earth!

This unholy quarrel was finally settled by the Council of Constance, after it had distracted the world for thirty-six years. One famous Roman Catholic writer declares that nothing did so much as this schism to prepare the way for the defection from the papacy in the sixteenth century. Let us see what it did.

The Great Schism led vast numbers of truly religious people, who had never doubted before, to doubt the divine claims of the papacy. It enabled John Wyclif, who lived six years after the schism had begun, to send home his powerful arguments against the papal claims of divine and infallible authority. It enabled John Huss, who followed Wyclif and adopted his teachings, to preach to thousands of willing hearers and to lead them to a purer faith. It is true that Huss was apprehended and burnt at the stake, and his followers numbering many thousands, after a long and bloody war in defense of their faith, were reclaimed to the Roman Church through a deceptive compromise; but the efforts at reform were not wholly lost.

The Great Schism unsettled the mind of Europe with respect to the papacy and its unscriptural doctrines. The ground was thus prepared, and for a century it lay fallow, awaiting the sower, the seed and the harvest. The chief of the sowers was

(*Continued on page* 13.)

# Luther at Worms

WE have all a natural tendency for admiring courage. As children we were delighted most of all by stories in which deeds requiring bravery and strength were related to us. An act of bravery sends an electric thrill through a crowd of onlookers and always calls forth an involuntary shout of applause. We admire bravery for bravery's sake. But we admire an act of bravery still more when it is performed for some worthy cause. If a man, for the sake of truth and justice, believing firmly in the principle for which he is fighting, has the courage of his convictions in the face of all opposition, our admiration for him is greater than for one who displays the same amount of courage for a less worthy cause.

Luther's position at the Diet of Worms required the greatest amount of courage, and we are convinced that he there defended a most worthy cause. Why was Luther's answer to the Diet of Worms an act of great courage? Luther was the son of a poor laborer, a miner by profession. His ability as a scholar and his natural inclination for hard work had made it possible for him to rise to the position of doctor of theology and professor at the University at Wittenberg. He had for some years been an inmate of the Augustinian monastery at Erfurt, and there gained some fame as a student of philosophy and theology. But aside from this fame and his position as teacher in Wittenberg, he had not risen to an unusual eminence above the average teacher, nor did he have any position of authority in the Church or in the State.

When Luther was summoned to appear before the Imperial Diet at Worms he had to face the highest authority of the State and the Church. Charles the Fifth, by whose orders the meeting was held, carried the title of Emperor of Germany, but the Emperor of Germany in his time ruled not only over Germany, but also over present Austria, Italy, Spain and the Netherlands. He was the greatest of all monarchs at the time.

The position of the Pope in the Catholic Church is well known. At the Diet of Worms Charles the Fifth, the head of the State, and the Pope, as the head of the Church, worked in harmony against Luther. When Luther entered the room where the meeting was held he faced the most august audience in the world. There were present to hear his case, besides the Emperor and his brother, Archbishop Ferdinand, six Electors, twenty-four Dukes, many of them being independent sovereigns, the Duke of Alba being one of them, eight Margraves, thirty Archbishops, seven ambassadors, deputies from ten cities and a great number of counts. In all there were 240 persons present of high rank and dignity. Besides these there were present a vast number of spectators, most of whom were unfriendly to Luther. It is therefore not only a manner of speech when we say that at Worms Luther stood opposed to the whole world.

Luther had great respect for authority, both that of the Pope and of the Emperor. He was not used to appearing at imperial courts and before the great dignitaries of the world. Therefore he was very timid and nervous on the first day of the meeting. But on the second day when he was to give his final answer to the Diet he was neither timid nor nervous. He knew that he would be excommunicated and placed under the ban of the Church, so that he would thereafter receive no protection from the Church or State over life and property, but he entered the hall with calm and dignified step and gave his famous answer to the Diet humbly, but with joy and Christian firmness because he knew that God and truth were on his side and whether he was to lose his life or not he could do nothing but that which his conscience dictated to him. And that Luther's act of bravery was performed for a noble cause is joyfully acknowledged by every man and woman who has learned to regard the Gospel of Christ as the dearest of all treasures, who appreciates the great privilege of hearing the unadulterated Word of God, and who knows that civil liberty and popular education are fruits of Luther's open break with the Church of Rome.

## LUTHER'S BETROTHAL RING

(*Continued from page* 4.)

with a part of the inscription. The inscription in full reads, "D. Martino Luthero—Catharina V. Bora, 13 Juni 1525."

Among the authorities consulted by Pastor Pinkert while he was in Europe, was Carl Jentch, of the Leipsic Institute of Arts, and now director of the Museum at Guben, Brandenburg. Professor Jentch was among the first to express his opinion that the ring was genuine and this was sufficiently established by the fact of its having been for a full century in the possession of the Anhalt-Bernburg family. It was not, however, until a few weeks ago after his researches in this country, that Pastor Pinkert felt that he had authenticated the ring beyond question. He then decided to permit it to be exhibited at the Museum of the Historical Society at Central Park West and Seventy-sixth street, New York.

# Collateral Influences

LUTHER understood the connection between true religion and sound learning, and he was aware that a genuine Reformation must develop the whole man. He therefore taught that while men's piety should be regulated by the word of God, their understanding should be enlightened by the study of sacred and profane literature.

Thus he saw clearly that, to consolidate the Reformation, he must work on the minds of the rising generation, remodel the schools, and propagate throughout Christendom the knowledge necessary for a deep study of the Holy Scriptures. This, therefore, was one of the objects of his life

Accordingly we find him thus writing to the counselors of all the towns in Germany, urging them to found Christian schools:

"Dear Sirs,—So much money is annually expended in arquebuses, making roads, and constructing dykes, how is it that a little is not expended in paying one or two schoolmasters to instruct our poor children? God stands at the door and knocks; blessed are we if we open to him! Nowadays there is no famine of God's word. My dear countrymen, buy, buy while the market is opened before your dwellings. The word of God and his grace resembles a shower which falls and passes on. It fell among the Jews, but it passes away, and now they have it no longer Paul bore it with him to Greece, but there also it is past, and Mohammedanism prevails in its place. It came to Rome and the Latin territories, but from thence it has likewise departed, and now Rome has the pope. O Germans, think not that you will never have that word taken away from you. The little value you put upon it will cause it to be withdrawn Therefore he who would have it, must lay hold upon and keep it. . . . The true well-being of a town, its security and strength, is to number within it many learned, kind, serious, and well-educated citizens. And who is to blame that there are found in our days so few of this stamp, but you, magistrates, who have suffered our youth to grow up like the neglected growth of a forest."

On the necessity of studying literature and languages, Luther insists as follows:

"We are asked what is the use of learning Latin, Greek and Hebrew, when we can read the Bible in German. But for the languages we should never have received the Gospel. Languages are the scabbard in which the sword of the Spirit is found. They are the casket which holds the jewels. They are the vessels which contain the new wine. They are the baskets which contain the loaves and fishes which are to feed the multitude. If we cease to study languages, we shall not only lose the Gospel, but eventually we shall be unable to either speak or write in Latin or German. From the hour we throw them aside, Christianity may date its decline, even to falling again under the dominion of the pope. But now that languages are once more held in estimation, they diffuse such light that all mankind are astonished, and that every one may see that the Gospel we preach is almost as pure as that of the apostles themselves. The holy fathers of other days made many mistakes by reason of their ignorance of language. In our time some, like the Vaudois of Piedmont, do not attach value to the study of them; but though their doctrine may be sound, they often fail of the real meaning of the sacred text. They are without a safeguard against error, and I much fear that their faith will not continue pure. If a knowledge of languages had not given me the certainty of the true sense of the word, I might have been a pious monk, quietly preaching the truth in the obscurity of the cloister, but I should have left pope, sophists, and their antichristian power in the ascendant."

Nor was the attention of Luther confined to the education of ecclesiastics. He proposed to extend it to all classes; suggested the establishment of libraries furnished with the productions of the best authors on eloquence, poetry, literature, law, medicine and history. "Such writings," he adds, "are of use to make known the wonderful works of God."

Thus the Reformation communicated a mighty impulse to literature and learning. It also exerted an influence in promoting the development of the arts, and especially singing, as a part of religious worship.

Luther was a great lover of music. "Next to theology," said he, "it is to music that I give the highest place and the greatest honor. A schoolmaster ought to know how to sing. Without this qualification I would have nothing to do with him."

One day, hearing some fine music, he exclaimed in transport: "If our Lord God hath shed forth such wondrous gifts on this earth, which is no better than a dark nook, what may we not expect in that eternal life in which we shall be perfected."

"From the days of Luther," adds the historian, "the congregated worshipers have taken their part in the singing; the Bible has been the great theme of their songs, and the impulse communicated at that period of the Reformation has more recently produced those noble oratorios

(*Continued on page* 14.)

# Luther League of Indiana

## Twenty-second Annual Convention, North Manchester, June 25th to 27th, 1919

THE twenty-second annual convention of the State Luther League of Indiana convened June 25, 26, 27, 1919, at the Zion's Church, North Manchester, of which Rev. George Beiswanger is the pastor. The convention proved a total success due to the hospitality of the local Leaguers and friends, and to the pleasant weather.

The first session opened Wednesday at 7:45 p. m. with vespers by Rev. George Beiswanger. The sermon was preached by Rev. C. A. Robertson, of Elwood, Ind. The text was chosen from Hebrews 2:3—"How shall we escape if we neglect so great a salvation." In this sermon he very plainly laid before us the three ways in which we so often neglect our salvation—first by failing to make use of the Word of God and the sacraments, second by neglecting prayer, and third by neglecting the spiritual welfare of our fellowmen. Immediately after the benediction we were invited to the basement of the church, where a social hour was spent and all the Leagues represented were welcomed by the President of the Luther League of North Manchester in behalf of the local League. At this time the credentials and nominating committees were appointed. At the close of the evening social no one doubted the hospitality of the local Leaguers.

The second session was opened at 9 a. m. Thursday with matins conducted by Rev. Otto Doering, of Napoleon, Ind. The report of the Credential Committee announced 22 delegates present at that time. The report of the Corresponding Secretary was given as follows: Membership of Seniors, 637, and 39 Juniors, and a sum of $668.62 for local offerings. The Treasurer's report of the past year shows: Balance on hand June 19, 1918, $63.79; receipts for year, $174.91; grand total, $238.70; disbursements, $169.10; balance on hand June 20, 1919, $69.60. Following this the President read his report as follows:

"To the State Luther League of Indiana, greetings.

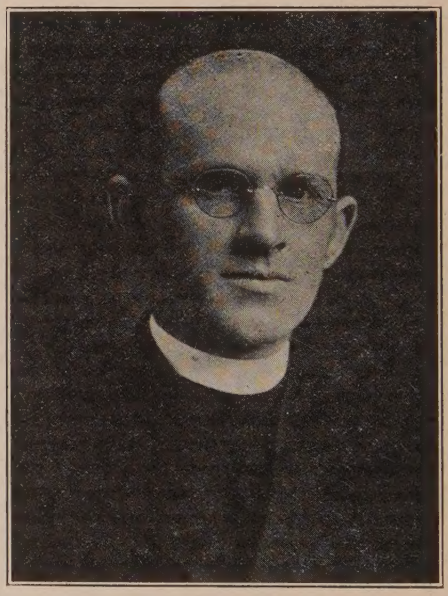
Your President herewith submits his annual report for the past year of the work and condition of the Indiana Luther League.

In spite of the fact that war conditions the past year have drawn many young men from our Leagues, the work has gone ahead in an encouraging manner. Because of the epidemic last fall, no district conventions were held then, but this spring witnessed three enthusiastic conventions, namely in the Fort Wayne District, the Richmond District and the Central District. The South Bend District has made no reports.

Your President offers the following recommendations and urges their adoption at this convention:

1. That an allowance of $20 be made to the State President to cover necessary expenses for such rips as he may deem necessary in the interest of State work.

2. That because of the increase in the national dues up to fifteen cents per capita, and other expenses incident to the entertainment of the national convention in Fort Wayne in 1920 the convention is urged to increase our State dues to thirty or thirty-five cents, as the convention may deem best.



REV. R. D. WHEADON.

3. Indiana Leaguers are about to enjoy the benefits and privileges of having the Luther League of America meet in our State for the first time. This convention is to be held at Fort Wayne in 1920. At our last State convention it was decided unanimously to invite the national convention to meet at Fort Wayne in 1920, to be entertained by the Leaguers of Indiana, and it is my pleasure to assure you that our invitation was accepted. To entertain this convention involves an expense of approximately $1,200, the chief items of which are hotel bills for officers and Executive Committee and all speakers, orchestra, rally hall, music, programs, REVIEW convention number and the big social event for the last day. In order to adequately prepare for the event, your President asks author-

ity to appoint a principal committee of three members, with full authority, to raise and disburse any funds necessary, and to make all preparations necessary for the convention, together with the appointment of such other committees as from time to time may be deemed necessary by them, and that all the necessary expenses of this committee be paid. Provided, further, that the President shall be an ex-officio member of this committee, and that no disbursements shall be made except upon the usual order issued by the President and signed by the Secretary of the League.

4. Your President has incurred the following expenses this year which he requests be allowed: Postage, paper and incidentals, $7.58; railroad fare to Elwood convention, $3; printing and mailing programs, $7.47; total, $18.05.

This report was handed to the Committee on the President's Report. Miss Edna Derham was then appointed reporter of the convention by the President.

After all the necessary business had been transacted, George Beiswanger, of North Manchester, read a very interesting paper on "How We Can Entertain the National Convention," wherein he told us of the three requirements of each local League which were necessary to make the national convention a success. First was to bear our share of the expense, second to advertise, and third to patronize the convention and help make it interesting and of value. After the reading of this paper the Luther League of Deer Creek, Ind., applied for admittance to the State League and was accepted. The session was then closed with prayer by the Rev. Siffred.

The third session opened at 1:30 p. m. with the Rev. R. D. Wheadon, of Huntington, Ind., in charge of the meeting. At this session the Bethlehem Luther League of La Otto, Ind., was accepted into the State organization upon application. Rev. Siffred, of Logansport, gave us an excellent address on "The Problems of the Devotional Service in the Church," explaining its importance as the heart and center of every League, and advising us to make it a success by love, knowledge and use of our talents and money. Professor Zerkle, of Weidner Institute, then gave an address on the Common Service, after which it was freely discussed, and altogether proved a source of real benefit to all.

The fourth session was opened at 7:30 p. m. with vespers conducted by the Rev. Beiswanger. Rev. Birk, of Uniondale, delightfully entertained with a number of selections on the pipe organ and we then listened to a sermon preached by the Rev. R. H. Benting, of Indianapolis. He chose as his text Matt. 10:34, earnestly urging Christians to arm themselves with the "Sword of Truth." Mrs. McCulloch, a returned missionary from India, gave an interesting talk on mission work there, and showing the need of more laborers for the wide, unopened fields.

The fifth session opened Friday at 9 a. m. Matins were conducted by the Rev. H. C. Hadley, Fort Wayne, and business was transacted. First was the report of the Nominating Committee, which resulted in the election of the Rev. R. D. Wheadon, of Huntington, Ind., as President; the re-election of Miss Edna Yost as Recording Secretary; Mr. W. F. Renz elected Treasurer, and Miss Louise Nees, Corresponding Secretary.

A motion was then made and carried that a thousand pamphlets edited by Mr. Harry Hodges, General Secretary, be divided between the Corresponding Secretary and the President of the State League, to be divided equally among local Leagues. The committee on the President's report next gave their report. The President's recommendations No. 1 and 2 were adopted as read. The committee suggested that the adoption of No. 3 be made in reference to the national convention, but recommended that the dues be raised from 20 cents to 30 cents per capita. Recommendation No. 4 amended, provided the President with the authority of appointing a committee of five with himself as chairman and the pastor loci of the national convention a member. Recommendation No. 5 was to be allowed. The convention adopted all as amended by the committee. The session closed with prayer by the Rev. Hadley.

The sixth session at 1:30 p. m. was opened by the Rev. Otto Doering. Unfinished business was taken up. The Resolution Committee was appointed, consisting of the Rev. Otto Doering and the Rev. Delauter. Then we listened to a splendid paper by Rev. Beiswanger on "The Higher Calling," involving three points, the compensation, conquest of souls, and the comprehensiveness of the ministry. Rev. Valbracht, of Anderson, afterward gave s a rousing speech on "Why I Am a Lutheran." The following are the ten reasons for his Lutheran faith as he gave them: 1. To be a Lutheran means to be a Christian. 2. Her scriptural teachings. 3. Her practices. 4. Her spirit. 5. Her view on Church and State separation. 6. The educating of the ministers. 7. The Church knows where she stands doctrinally. 8. Her catechetization. 9. Lutheranism can combat Catholicism. 10. Her glorious four hundred years' history. After hearing this speech each and every one present felt strengthened in the Lutheran faith and were prouder than ever before that they had acknowledged such. Having the pleasure of having the General Secretary, Mr. Harry Hodges, with us, he at this time gave us a conference

(*Continued on page* 16.)

# Luther League of Illinois

## Twenty-fifth Annual Convention, Mt. Morris, Ill., Aug. 29, 30 and 31st, 1919

BY ALICE M. CHRISTENSEN.

THE first session opened on Friday evening, August 29. A hearty welcome to us was expressed by Rev. Kabele on behalf of the Lutherans of Mt. Morris, and the response to the same was made by Mr. Hurst, President of the Luther League of Illinois. Rev. R. B. Peery, D.D., of Polo, Ill., was the speaker of the evening.

He used as his subject, "The Challenge of the Times to the Lutheran Church," and in his address pointed out to us particularly how the conditions in Europe challenged us, as members of the Church from which most will be expected (because of the great number of Lutherans over there needing help) to do our part toward bringing about a better civilization, a juster and a more Christian system than we had before—to see that the teachings of Christ are exemplified and personified in order that this better civilization may be brought about; also how God has been preparing us and our Church for this task.

At the morning session on Saturday, Miss Hulda Miller, of Chicago, read a paper on "What Constitutes Success in the Local League," and a paper written by Mr. C. T. A. Anderson, of Chicago, on "What Constitutes Success in the State and National League" was read. These papers were then discussed and the rest of the morning was devoted to the reports of committees, the appointment of new committees and similar business.

After partaking of a most delicious chicken dinner prepared for us by the Women's Guild, we had a short time to "see the sights" before the afternoon session, which was devoted entirely to business and a Round Table Discussion of "Problems of Luther League Work," which was taken charge of by Mrs. M. L. Boedecker, of Hollywood. Space does not permit us to enumerate the questions discussed, or to tell of the benefits reaped by those who were there.

The following resolutions were adopted:

1. That we indorse the action taken by the Executive Committee of the Luther League of America at its meeting in Philadelphia on April 26, 1919, with reference to the action of the proposition of the United Church Committee recommending to the United Lutheran Church that the Luther League of America be made the Young People's Organization of the United Lutheran Church.

2. That a vigorous campaign be made to put the State League on a better footing than heretofore, especially in the way of getting new Leagues into the State organization and keeping the old Leagues interested.

3. We recommend that all Leagues be urged to pay their dues early in the year.

4. That we endorse the literature of the Luther League of America and especially urge our Leaguers to subscribe to the LUTHER LEAGUE REVIEW, the *Topics*, and the Handbook. Further, that news items be sent more frequently to the editor of the REVIEW.

5. That the twenty-sixth annual convention be arranged for such time as to make it possible for the General Secretary of the Luther League of America to be present, and that the Executive Committee confer with him in the matter of arranging for this convention.

KENNETH HURST.

6. That we extend a rising vote of thanks to the members and friends of the Evangelical Lutheran Church of Mt. Morris for their kind hospitality.

The officers elected for the following year are: President, Mr. Kenneth Hurst, Carthage, Ill.; Executive Secretary, Miss Alice Christensen, Calvary League, Chicago; Recording Secretary, Miss Elizabeth Pfeiffer, People's League, Chicago; Treasurer, Mr. Carl Meyer, Christ League, Chicago; new member of Executive Committee, Mrs. M. L. Boedecker, Hollywood, Ill.

The invitation from Dr. Hoover, President of Carthage College, to hold our 1920

convention in Carthage was accepted with thanks

The remainder of the session was devoted to the discussions of the problems of the State League and also of our local Leagues.

Immediately thereafter we had supper (also prepared by the Women's Guild) in order that we might take an automobile trip to see Lorado Taft's famous monument of Black Hawk. We had a beautiful ride along Rock River to the Artists' Colony, where the monument stands. After taking many pictures of and around the monument, walking over the grounds and visiting the Ganymedes Springs, we returned to our machines and were whisked over to inspect Governor Lowden's stock farm, and then back to church for the reception prepared in our honor by Mt. Morris Luther League.

Sunday morning worship and Sunday school the same as usual. In the afternoon occurred the final rally of the convention, at which Dr. Hoover was the speaker. He reminded us that there was a time when we looked toward the older people to lead the younger, but that now the time has come when the young people are creating their own system and sphere in which they live, forming their own moral and social characters. Our Christian young people must take the leadership.

The following are a few extracts from his talk:

"Many young men and women in and out of the Church are sleeping. They are living a surface life, giving attention only to things that are merely the skin of existence, merely the outside.

"The world would be poverty stricken in the days to come, unless this great contribution of value to the human race (referring to true womanhood), to religious life, and spiritual progress of the rest. Girls, go back home to your friends who are finding their enjoyment in the cheap things of life, who are spending their time upon the temporary, and help to put them upon a strong footing, make them responsible, give them great missions to perform, in order to rouse their sleeping natures, that they may work up to love . . . to give to the world the depth of their emotion that has been lost out of our religion today, because it has been misspent.

"So as you go back to your Luther League, go fully determined to have spiritual leadership, to live and help others to live a spiritual life strong enough to stem the tide, and awake to the great possibilities of adventure and spiritual growth, to the responsibilities and service in this day and generation.

"No Christian has a right to be pessimistic.

"Leadership does not always mean prominence. Besides having a vision of the future, besides being intelligent and prayerful, we must be persevering.

"When your League or its system is dead, if you feel helpless, if you are inclined to mourn, only have faith, and in that faith, a vision will come to you of the possibilities of the future, and Christ, standing by you, will help you to realize these possibilities, and leadership, that far off, unreal thing, that something that does not seem to belong to you, will come."

Would that we could give in more detail Dr. Hoover's speech, in order that every Leaguer might get the benefit of it as we delegates did.

This meeting closed the convention.

—

## GUSTAVUS VASA

(*Continued from page* 6.)

his own people from the barbarous treatment of the Danish King. Gustavus' father had been murdered and his mother and sister were held as prisoners by the King.

Arousing his Swedish brethren, Gustavus became the governor and commander of the army, and in battle was victorious over the Danes. He was proclaimed King of Sweden early in 1523. He was a staunch Lutheran, and refused to be crowned by the Roman bishop. Through faith, he finally succeeded in establishing the Lutheran Reformation of Sweden.

Gustavus Vasa was a born leader and was beloved by his people. Trade flourished and agriculture was encouraged. Every trade and profession received attention and schools and colleges were revived by him. Not only was the Government of Sweden put upon a firm basis by this great King, but his enduring work was that of being instrumental in having the Lutheran faith adopted as the religion of Sweden. He was ever grateful to his people for assisting him in his long reign of forty years. He compared himself to King David, who in the olden days was the people's choice. He died September 29, 1560, and on his deathbed wrote the words which every Luther Leaguer should love to cherish, namely: "Rather die a hundred times than abandon the Gospel."

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## THE GREAT SCHISM

(*Continued from page* 7.)

Martin Luther. The Seed was the restored Gospel, sifted out from chaff and tares of the Middle Ages. The Harvest is Protestantism of today, comprising all that is best and most progresisve in Christianity as applied in our times.

# Luther League of Minnesota

## Nineteenth Annual Convention, Minn., Duluth, July 28th to 30th

BY MABEL SANDER.

REV. CARL BARTSCH.

THE nineteenth annual convention of the Luther League of Minnesota was held at Duluth, July 28-30, in the English Lutheran Church of that city. From the opening session to the very close, the convention was a most inspiring and beneficial one. Thorough preparation on the part of the speakers and all who took part in making the convention a success was very evident.

Rev. Shogren in his address, "The Pastor in the Army Camp," brought to us very vividly the prominence and activity of the Lutheran Church in the World's War. He told us that the young men were to be commended for their religious attitude during such a crisis.

The convention was favored with the presence of Mr. Harry Hodges, General Secretary of the Luther League of America. Mr. Hodges addressed the convention at two different meetings. Once he conducted a conference on the "Machinery of the Local League," and on Tuesday evening, July 29, he delivered a most inspiring address on "Why We Should Believe In and Have a Luther League."

Miss Hilder Johnson, of Minneapolis, had prepared a paper on "The Future League in the Northwest." This paper brought forth no little discussion and some interesing visions for the future League were portrayed.

The chief business of the convention was to adopt the revised constitution as ratified at the eighteenth annual convention of the League.

Several resolutions were passed, among which was the one requested by Mr. Hodges, which reads: "Resolved, that the Luther League of Minnesota endorses the action of the Executive Committee of the Luther League of America to the intent that the Luther League of America be made the official young people's organization of the United Lutheran Church in America."

The election of officers resulted in the following: President, Rev. C. H. Bartsch, Minneapolis; First Vice-President, Walter Moeller, Duluth; Second Vice-President, Rev. Wickman, Cannon Falls; Statistical Corresponding Secretary, Carl Jackson, Duluth; Recording Secretary, Mabel Sander, Lindstrom; Treasurer, Ruth Anderson, Lindstrom.

The convention regrets that Rev. C. J. Rockey's duties have become so numerous as to necessitate his laying down the office as President of the League. Rev. Rockey was a most capable and enthusiastic President. We feel certain, however, that his successor, the Rev. H. C. Bartsch, of Minneapolis, will prove just as efficient and loyal, and know that the League will continue to progress in its former manner.

The League at Duluth had prepared some excellent social features and the convention was entertained most cordially. An auto tour of the city proved most interesting in spite of the rain, while the very names Park Point and "wiener roast" speak for themselves.

The convention was short, but it was impossible for any delegate to leave without a feeling of enthusiasm for Luther League work and a hope of attending the convention at Cannon Falls next year.

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## COLLATERAL INFLUENCES

(*Continued from page* 9.)

which have carried the art to its highest point of attainment."

Poetry, too, participated in the great movement, and it is to the Reformation that "the great poets of England, Germany, and perhaps of France, are indebted for the highest flights of their muse."

—

The Luther League of Zion Church, Hutchinson, takes charge of one Sunday evening service every month.

# A Suggestion for Your Social Meeting

## Entertaining the Luther League of America

BY MRS. GEORGE BEISWANGER.

ENTER—The entertaining cities, taking their places as indicated, wearing crowns with name.

Enter—*National Luther League:* Good evening, my friends; you are not strangers; I have surely known you.

(National League carries wand in League colors and wears scarf of same bearing name.)

*Pittsburgh:* At your birth in the year 1895 I sheltered, fed and welcomed you. When fifteen years old you again visited me, a fine, promising youth. Much could I say of blessings which have come to us in being twice your honored hostess. Come again to us.

*Chicago:* With us, too, twice you have been a guest—when a baby of one year and when thirteen years old. The Year Book has a long list of Lutheran churches recently born in Chicago, of various Inner Mission institutions and a host of loyal young people. Your standards of faith, your practices of worship, your efficient manner of service—all these have done much to develop our people. Come again to us.

*New York:* At three years, just able to walk well, you came to us. To your excellent training we owe the fact that we have so many sons and daughters of whom to be proud. One son, Dr. Paul Young, is a pastor in our own midst. Another son, Dr. Knubel, after establishing the splendidly organized Church of the Atonement and erecting a most beautiful house of worship, has become the first president of the United Lutheran Church in America. Come again and train further strong Lutheran men and women in Luther League manner.

*Cincinnati:* Ohio never did know much about Lutheranism. You came to us a self-conscious lad of five years of age. We learned to respect ourselves; we became proud of our Church. Behold, not only Cincinnati, but all Ohio. We thank you for the inspiration you gave us, for the impetus you started in our fine development of Ohio Lutheranism.

*Buffalo:* I want to speak my word, for we, too, twice have been your glad hostess; first, when you were nine years old, and last summer in your young, fully developed manhood. We, too, have developed. In our city are 37 Lutheran pastors, 14 churches, one orphans' home, two homes for the aged, one memorial hospital and a theological seminary. We are keeping step with you, loyal to your Luther League teaching. Come again to us.

*Canton:* We, too, have felt the power of your presence. You were but eleven years old when you came. If you were to come to see us now you would see our noble Trinity Church with our fine pastor, our excellent deaconess, Sister Lydia; you would see we are not stagnant or mossy Lutherans. No, we are all alive, like you, fine friend. Come again to teach and enthuse us.

*Baltimore:* Five years ago I rejoiced to put my warm arms of hospitality around you. I thank you for the loyalty you have created among the young people of my dozens of Lutheran churches. Since your visit in 1914 we have organized many new congregations and erected or enlarged many new edifices. Our Church membership has added many communicants and our Luther Leaguers now number several hundred. We give you a hearty invitation to come again. The latch-string is always out. All our churches will rejoice in your coming and put into your care our entire army of Lutheran young men and women.

*Toledo:* I am the third Ohio city you have visited. I needed you to teach my young people in my large Lutheran churches. Our hearts leaped within us to see the fellowship our boys and girls found in you, in hearing so many sing our hymns, pray our prayers and be at home in our manner of preaching. You doubtless remember our 27 Lutheran churches, our orphanage and our old folks' home. You have honored us by selecting your first vice-president from our city. We heartily welcome you to return to us; come again.

*Minneapolis:* Seventeen years ago you visited us. I represent the great Lutheran center of the Northwest. In our city are 120 Lutheran ministers and professors, 24 churches, Augsburg college and seminary, Augustana Children's Home, Fairview Norwegian Hospital, Minnesota College, Norwegian Lutheran Hospital, Norwegian Deaconess Institute, Norwegian Lutheran Rescue Home, St. Andrew's Hospital, Thomas Hospital, and Hospice for Young Women. We all send you greetings and a hearty invitation to meet with us again.

*Albany:* Seven years ago I welcomed you to the Hudson's fair banks. You were strength, power, wisdom and loveliness to us. Thank you for your lessons. Come to us again

*Ft. Wayne:* Happy, now, many times happy that next year I am to be the hostess of such an honored guest. All Indiana is planning to assist me in giving you a

(*Continued on page* 16.)

## FACTS OF REFORMATION HISTORY

October 24, 1648—Peace of Westphalia, ending the Thirty Years' War. What do you know of how Roman Catholicism tried to throttle Protestantism in that war? Ask for literature and get acquainted with the struggles of Lutheranism to remain alive.

October 29, 1685—French Protestants driven out of France and finding a new home in Prussia. Who drove them out? Read history.

November 1, 1731—The expulsion of 30,000 Lutherans from Salzburg—by whom? Remember Georgia was settled by large numbers of them under Oglethorpe. Read history.

November 6, 1632—Gustavus Adolphus died in the Battle of Luetzen. What was that battle? Read history.

—♣—

## LUTHERAN DATES

1517—The nailing of the Theses at Wittenberg by Luther.

1519—Disputation at Leipsic.

1520—Papal Bull against Luther.

1521—Luther at Worms.

1521-22—Luther at the Wartburg.

1523—Controversy of Luther with Henry VIII.

1525—Controversy about Lord's Supper with Zwingli.

1526—Diet of Spires.

1529—Luther's small and large catechisms written.

1530—Diet of Augsburg and Augsburg Confession by Lutherans.

1534—Luther's complete translation of the Bible into German.

1537—Schmaldcald Articles.

1546—Luther's death.

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## NAMES PROMINENT IN THE REFORMATION

Leo X, Erasmus, Cajetan, Melanchthon, Charles V, Ignatius Loyola, Zwickau prophets, Reuchlin, Henry VIII, Calvin, Zwingli, Staupitz, Carlstadt, Elector John of Saxony, John Frederick the Magnanimous, Hadrian VI, Paul IV (Popes during Luther's life), John Eck, Ulrich von Hutten, Catharine von Bora, Agricola, Bugenhagen, Cranmer, Knox, Beza. Do you know anything of them?

—♣—

## A SPLENDID PEOPLE

In Iceland, where the entire population is Lutheran, there is no jail, no penitentiary; there is no court and only one policeman. Not a drop of alcoholic liquor is imported or made on the island. Among its 78,000 inhabitants there is not an illiterate and not a child ten years old unable to read. Iceland is about half the size of the State of Missouri.

## LIFE WORTH LIVING

Rosalie Freedman has answered the question "Is life worth living?" It is—if you have a purpose. It is not—if you have none. The girl is nervous and paralyzed, but she has grit. She lost the use of her fingers, but she resolved to become a painter and is making good. She holds the brush with her teeth.

And because she has an aim in life she is making life worth while, not only for herself, but for countless others more fortunate, to whom her life and work is an inspiration.

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## LUTHER LEAGUE OF INDIANA

(*Continued from page* 11.)

on Young People's Work, mainly taking up the organization of the young people's society. This discussion was of great benefit to all Leaguers present.

The seventh session of the convention and the last, opened at 7 p. m., conducted by Rev. George Beiswanger. Rev. S. P. Long, D.D., of Chicago, gave a stirring address on "Lessons of the War," bringing out truths to which people seldom give much thought. The standing committees were appointed. The service was closed by the singing of two anthems by the convention chorus, and the Luther League Rally Hymn was sung. The convention proved a source of knowledge to every one who attended and all claimed it to be the best one ever held, although not quite the best attended.

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## SUGGESTION FOR SOCIAL MEETING

(*Continued from page* 15.)

royal welcome on your twenty-fifth anniversary. We, too, would have more of your spirit and take captive every young Lutheran heart that it may become a loyal Lutheran helping its Indiana Lutheran Church onward in these days of a great and blessed Lutheranism.

*National Luther League:* Let me thank you for these kind words. Let me tell you, just in the measure in which you are loyal and true will it be possible for me to be a powerful force in the going forward of our United Lutheran Church. From our organization at Pittsburgh we have been a United Luther League. Now that the United Luther League is a part of the United Lutheran Church let us go onward, onward, every one loyal; no honor to the deserter or slacker, all honor to the true child of his Mother Church and League.

—♣—

"It is time that we pay a decent reverence to our ancestors, not by doing what they under other circumstances did, but by doing what they under our circumstances would have done."—*Lord Macaulay.*

HARRY HODGES, Editor, Philadelphia, Pa.; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Michler, Philadelphia, Pa., *as special associates, and the cooperation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items to 846 Drexel Bldg., Philadelphia, Pa.

# Luther League Review

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## Editorial

### CLOSED CHURCHES

During the past summer at a convention in the Middle West, the writer in an address made the statement that he believed that no institution, with the exception of the church, would place from $10,000 to $100,000 in a building and then close it for six days of the week. A business man would consider it a bad investment. This statement elicited no little discussion.

Following that convention the writer journeyed to a large city, in which he abided over Sunday. This city boasts of a wealthy, down-town Lutheran church. At the hour appointed for the morning service the writer approached this church, to be confronted with a sign which read: "No Service Until September."

Directly around the corner there was an Episcopal, a Methodist and a Presbyterian church, whose bulletins announced both morning and evening services. Naturally we chose the Episcopal church, as its character and form of service is not unlike the Lutheran. We found a full choir and a very fair congregation, and among the latter several Lutherans from other cities who also had been confronted with the sign on the Lutheran church. On the way back to our hotel we passed the Methodist and Presbyterian churches, and from the volume of the singing were led to believe that they had also good attendances.

To return to our first statement; there may be some excuse for a church to be closed on a day other than Sunday, especially during the summer season, but we contend that there is no excuse for a House of God to be closed on God's Day at any season. The Lord's Day is the Lord's Day in summer as well as in winter, and His house should be open for His praise and the edification of His people in August as well as in December, and Lutherans should not be compelled to worship in churches of another faith just because the mercury has taken an upward flight.

The writer is a member of a down-town church in a large city and knows its problems. As far as its own membership is concerned it might be closed from June until September, but it is open every Sunday in the year for the sake of the visitor in the city. This is one of the missions of the down-town church.

If a reader of this article is a member of a church with this bad practice, will he not raise his voice and use his influence against its repetition?

### YOKES

President Wilson in his speech at Hoboken upon his return from Europe said: "I wonder if at this distance you can have any conception of the tragic intensity of the feeling of those peoples in Europe who have just had yokes thrown off them. Have you ever reckoned up in your mind how many peoples were held unwillingly under the yoke of the Austro-Hungarian Empire, under the yoke of Turkey, under the yoke of Germany? These yokes have been thrown off. These peoples breathe the air and look around to see a new day dawn about them, and whenever they think of what is going to fill that day with action, they think first of us. They think first of the friends who through the long years have spoken for them, who were privileged to declare that they came into the war to release them, who said that they would not make peace upon any terms than their liberty, and they have known that America's presence in the war and in the conference was the guarantee of the result."

Our President has said many good things but none better than the above, and what a crown of glory are his words for America. But while their yokes of political tyranny have been thrown off, many of them still groan under the yoke of paganism, ignorance and superstition. Shall America not

(*Continued on page* 34.)

# General Secretary's Letter

DEAR LUTHER LEAGUERS:

While the Sunday nearest to the 31st of October falls this year on November 2d, yet October is ever looked upon as the Reformation month, hence this issue of the REVIEW is given entirely to a consideration of that momentous subject. We would especially call your attention to the cover picture, "The Era of the Reformation," from the painting by Kaulbach. The central figure in the middle section of the painting is that or Martin Luther. He holds aloft an open Bible bearing in prominent letters, "The Word of God." At his right are Zwingli and Calvin, two other great leaders in the Reformation, and at his left Justus Jonas, one of Luther's most intimate friends and supporters, his assistant in the translation of the Bible and his friend who witnesses his marriage and death and recorded impressive incidents relative to both. Calvin is stooping over, distributing the sacramental elements to Huguenot communicants, among whom is Admiral Coligny.

At the right side of the lower section of the painting Petrarch, the father of modern book collectors, is holding an open book before a group of later literati, including Shakespeare, Cervantes, Ulrich von Hutten, and others. The two men in caps and gowns, just beyond this group, are the German humanists, Erasmus and Reuchlin. The old student seated among his books to the left of Shakespeare is Hans Sachs, a German cobbler and poet who welcomed the Reformation.

The group at the lower left-hand corner represent discoverers and navigators, with Lord Bacon kneeling in front. The man with the long white beard, his right hand resting upon the globe, is Christopher Columbus. At the upper right in the painting, and seated on the scaffold, is Albrecht Durer, the famous painter of Nuremberg, whose sympathies were cast on the side of the Reformation. Kaulbach, the painter of this scene, is ascending the steps leading to this scaffold. The men standing in front of the scaffolding are Leonardi da Vinci, Michaelangelo, and Raphael, the great painters of the pre-Reformation period. In the left-hand upper corner can be seen the astronomers of that period, Galileo, Copernicus, Tycho de Brahe, Kepler, Bruno, and others. Copernicus is seen tracing a map of the heavens, Galileo being just behind him with a telescope strapped to his back. Queen Elizabeth is seen just in front of the pillar at the left of the painting.

In featuring the Reformation, we felt it a very opportune time to print the paper of the Rev. E. F. Valbracht, "Why I Am a Lutheran."

Our readers will doubtless note that we print no topic for November 30. This is due to the fact that this date is the first Sunday in Advent, which begins our new series of topics. The November REVIEW will print this topic and will appear in sufficient time for leaders who care to use it.

Those of you who use the Topics Booklets will note that the number of the recent edition is 100, which means that we are rounding out twenty-five years of topic study. Never, until the scroll of time is unrolled, will the Lutheran Church know what this study, on the part of her young people, has accomplished for her.

Since our last letter we have attended the conventions of the Minnesota, Wisconsin, Michigan and Pennsylvania Leagues. The first two named have suffered much from the withdrawal of their Scandinavian units to unite with their Synodical Leagues. The first elected the Rev. Carl Bartsch, of Minneapolis, to the presidency, and the second elected the Rev. L. D. Goehring, the Lutheran Student Pastor at the University of Wisconsin, to the same office. These are both energetic young men, live wires in their respective fields of labor and we believe they will again bring their Leagues to a normal state. Michigan has suffered from internal official neglect. It has been completely reorganized, however, and bids fair to again take its place among its sister State Leagues. Mr. H. R. Wagner, of Detroit, is the new president. Pennsylvania, as usual, held a very fine convention. Its theme was "The Luther League and the New Era." Its most important action was the adopting of a resolution empowering the Executive Committee to confer with the leaders of Lutheran Young People's Organizations, other than the Luther League in the State, to arrange for a joint meeting to discuss plans for a possible union. Mr. William Menges was returned to the presidency. A feature of the program was a memorial service in ously with that of Pennsylvania and because of that fact the General Secretary could not attend it, as he had accepted a place on the Pennsylvania program. At present writing no report has been received behalf of K. J. F. Wilharm, the vice-president, who had been a victim of the influenza epidemic.

The Illinois convention met simultane- concerning it.

We regret to be obliged to announce that we have received a communication from the Secretary of the Luther League of Canada

(*Continued on page* 20.)

# Luther League Topics

First Sunday in Advent. November 30, 1919.

## CHRIST'S PROGRAM

### (Biblical)

Isaiah 61:1-3.

BIBLE READINGS.

Monday—Morning, Jas. 1:1-15; evening, Lev. 19:9-15.

Tuesday—Morning, Jas. 1:1:16-27; evening, Deut. 10:17-11:1.

Wednesday—Morning, Jas. 3:1-26; evening, Job 34:10-28.

Thursday—Morning, Jas. 3:1-18; evening, Ps. 27:1-14.

Friday—Morning, Jas. 4:1-17; evening, Ps. 102:12-22.

Saturday—Morning, Jas. 5:1-20; evening, Ps. 103:1-22.

(Mrs. H. Y. Yocom.)

Christ's program, His work in redeeming a lost world, was formulated of God the Father and conceived by Him from all eternity. The first declaration of it was made immediately after the fall. Gen. 3:15. Repetitions of the promise were frequent, to keep alive the hope of men and strengthen their faith. The Prophets spake by the power of the Holy Ghost, some of them more definitely than others. Of all the prophecies touching the person and work of Christ, none are more definite or elaborate than those of Isaiah.

There is something wonderfully captivating about Isaiah's prophecies. They are so realistic, that one would almost imagine he were reading a chapter from the Gospel. Some of the Old Testament prophecies are difficult to interpret. But about the prophecies of Isaiah there is not a great deal of difficulty. The passage in question, today's lesson, above all, is for us, in the light of the Gospel, easy to interpret, and should we be inclined to hesitate, we have its interpretation by the Master Himself when He read this passage in the synagogue at Nazareth, as the lesson for the day and applied it to Himself, when He said, "This day is this Scripture fulfilled in your ears." Luke 4:16-21. As Isaiah was directed to proclaim liberty to the Jews in Babylon, so was Christ to proclaim a fuller liberty to a world captive in sin.

We are here told (1) *How He was fitted and qualified for this work*, viz.—"The Spirit of the Lord God is upon me." The Spirit of the Lord was the power that enabled the prophets to deliver their message. He gave them the revelation, the knowledge and the courage to speak. The spirit came upon them when there was a message to deliver. This same spirit rested upon Christ at all times without measure. But with the same intent and purpose for the prophets — Wisdom, Understanding, Counsel, Might. Isa. 11:1-3. When He publicly entered upon His official career that spirit descended upon Him in the form of a dove, Matt. 3:16. The same spirit He communicated to those whom He commissioned to be His Apostles. When He set them apart He breathed on them and said, "Receive ye the Holy Ghost." He calls this spirit not only the comforter, but also the one who will guide and lead all into all truth. Of Him He says, "He will abide with you forever."

(2) *How He was appointed and ordained*—"Because the Lord hath anointed me." He came, sent from the Father, to do the Father's will. And the Father fitted Him for the work. He gave Him the Spirit. Kings and priests were of old anointed with oil unto their particular offices. Jesus is the Messiah, "the sent," the Christ, i. e., "the anointed," because he was "anointed with the oil of gladness above His fellows." Not only is there a wonderful directness in what Jesus said, but He states plainly, "the words are not Mine, but the Father's who sent me."

(3) *What the work was to which He was appointed and ordained.* First, He was to be a preacher. He was to proclaim a message; to herald it abroad. Thus He sought the public places, and wherever He found an audience to declare the message given Him and in which He had personal confidence. It was the Gospel, i. e., the good news from Heaven, the message from God to men. It was the message of love, of mercy, of forgiveness, of life. He delivered it to the meek, i. e., to the penitent, the humble, the poor in spirit. To such the message of a Reedemer sent of God was indeed good news, a gospel. And it is a fact that among us even the bodily poor are more frequently disposed to hear and heed the Gospel, because of its comfort and hope. Christ, being a preacher of the Gospel, added dignity to the office of the ministry and set a pattern for all who have been called of Him to proclaim His message after Him.

Second, He was to be a healer. In His career, the ministry of mercy forms a considerable part. He healed the sick, cleansed the lepers, cast out devils, opened the eyes and ears of the blind and deaf, restored the lame, and so on. And yet His ministry reached much farther. He healed the broken-hearted. Those whose lives were miserable, and whose hearts were broken by sin, heard His gracious word, "Thy sins be forgiven thee." And while the unbelieving said "this man blasphemeth" those who came to Him in humility and penitence, had the witness within themselves that their sins were forgiven and experienced the relief from spiritual woe, which the word of the Healer could give.

Third, He was to be a Deliverer. His office is threefold, viz.—a prophet to preach, a priest to heal; a King to rule and issue His proclamations. He issues a proclamation (a) of peace to His friends, He proclaims "liberty to the captives and the opening of the prison to those that are bound." Those under the bondage of corruption are invested with the glorious liberty of the children of God. He Himself burst the bonds of sin and opened the prison. He makes plain to us, that by His obedience, suffering, sacrifice, shedding of His blood, the debt man owes to God is paid, and there is "now no condemnation to those who are in Christ Jesus."

But He has also a proclamation (b) of vengence for His enemies; i. e., for Sin and Satan the destroyers of men's souls and the enemies of God; over which He triumphed gloriously through His Cross, and the open grave, and made a show of them openly. And also the children of men who stand out against the offers of grace. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "These shall go into everlasting punishment, but the righteous unto life eternal."

(4) *He was to be a Comforter.* The sympathy of Heaven was brought to earth through Him for all who mourn truly. Those who mourn in Zion, i. e., who bring their sorrow to Zion, who find in God's house the mercy seat and pour out their woes there, these find in the Word the comfort of the Spirit who is the Divine Comforter. Or, those who lament be-

cause of sin and unbelief in the world that hinder the progress of love and mercy, He gives them "beauty for ashes." Instead of the disfiguring ashes that marred the faces of the penitent in olden times, their faces shall shine with His own radiance.

The comforts which come from God open both heart and lips to songs of thanksgiving to God.

(5) *He was to be a planter*, for we are God's husbandry. He said, "I am the Vine, ye are the branches"; and "herein is my Father glorified that ye bring forth much fruit." The fruits of righteousness that express themselves in works of mercy and love, the proof of our faith in Him and acceptance of Him, are the fruits that glorify the Father's heart and remain.

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Second Sunday in Advent. December 7, 1919.

## THE COMING OF GOD'S KINGDOM

### (Biblical)

Luke 17:20-30.

BIBLE READINGS.

Monday—Morning, Luke 21:25; evening, Gen. 8:1-15.

Tuesday—Morning, Mark 13:1-13; evening, Gen. 12:1-8.

Wednesday—Morning, Mark 13:14-23; evening, Gen. 17:1-8.

Thursday—Morning, Mark 13-24-37; evening, Gen. 21:1-12.

Friday—Morning, Matt. 25:1-13; evening, Gen. 28:13-16.

Saturday—Morning, Matt. 25:31-46; evening, Gen. 49:8-10.

(Mrs. H. Y. Yocom.)

The ancient Jews looked for, as a most cherished desire, the coming of God's Kingdom. Ever did they think of the glorious days of David and Solomon when they had reached the zenith of their glory. How miserable was their present lot of bondage to Rome, compared with those days of independence! As they dwelt upon their early history when God brought them out of oppression in Egypt and set them up as an independent nation, giving them their name, a name to be feared among the nations, the hope and desire grew that the same might be re-enacted when the Kingdom of God would come. How sadly they were mistaken in their conception of it! When Jesus came to set up that Kingdom, He taught His disciples to pray "Thy Kingdom come." The very fact that such a petition was inserted in the Lord's Prayer, shows us that it was not only something to be desired but a necessity to the fulfilment of God's purpose touching the world. But even the disciples misunderstood its import and needed to be corrected in their interpretation of it. We pray that petition daily. Do we thoroughly understand it? Do we realize that we are praying not in the materialistic sense of the age for the Kingdom, but are praying a missionary prayer for the coming of God's spiritual Kingdom through the success of His Word, that His Will may be done upon Earth even as it is done in Heaven? In this discourse which constitutes our topic concerning the Kingdom of God which Jesus came to set up, we have a clear explanation as to what it is. This explanation is for both Pharisee and disciple, Jew and Christian. He would correct false impressions and rectify unfounded hopes. And what He said to them, He says to us. Mark then 1, the Question, and 2, the Answer.

1. The Question. The "When" of the Pharisees betrays this hope for a temporal Kingdom, characterized by power, splendor, riches, glory, and its limitation to them as a people. "The Kingdom of Heaven is at hand" was the message of John the Baptist. The same message was given the Apostles by the Lord to proclaim and with such direct assurances, the "When," the precise time of its setting up, was a matter of grave concern to those who had so long waited and hoped for it. And in spite of our better knowledge as to its nature and progress, we ourselves amid the trials and discouragements of this life often ask, "O, Lord, how long," "when will it be!" What Jesus says to them He says to us.

2. The Answer. First, the Kingdom of God may come and you not be aware of it, for "it cometh not with observation." The advent of temporal Kingdoms is marked by revolutions and wars and convulsions that may shake the whole world. But not so with the Kingdom of God. It will come silently, without obtrusion or noise of battle. As for the time of it, "it is not for you to know the times or seasons." These are the secret things of the Kingdom, which the Father hath reserved unto Himself. Therefore when the Messiah, the Prince of the Kingdom shall come, it will not be said, "Lo, here or lo there" as when an earthly prince comes to visit or set up his power in his colonies. Nor will it be here or there as respecting the localizing of the Kingdom, to any particular nation or place or party—as is exclusive Catholicism today. The "When" and "Where" are withheld but its nature and purpose are revealed. "My Kingdom is not meat and drink, but righteousness, joy and peace in the Holy Spirit, i. e., it is spiritual. "The Kingdom of God is within you." The glory of the Kngdom will not satisfy men's fanciful expectations. It is not for their bodies but for their souls, and will affect the heart and the mind. It may not change their outward conditions very much, but their hearts and lives. There will be struggles and revolutions of the heart, not of civil government, because of it. And its direct result will be not the pride of power, but humility and penitence. "You ask when it will come, and are not aware that it has already begun in the midst of you. The Gospel is preached, it is confirmed by miracles, it is embraced by multitudes, so that it is in your nation, though not in your hearts."

Second, the setting up of the Kingdom will meet with a great deal of opposition and interruption—v. 22. The disciples were hopeful and confident. They went out looking for glowing successes, and carrying everything before them. It was necessary for the Lord to correct this false hope. "The days will come when ye shall desire to see one of the days of the Son of Man and ye shall not see it."

There would be as was natural, at first, wonderful successes. On the day of Pentecost three thousand were added to the Church. But how true the Lord's prediction, that they should be persecuted, driven out, stoned, brought before governors and kings, and put to death. Men would grow indifferent to the message and the first enthusiasm would lose its fire. Yet with it all through much tribulation would men enter into the Kingdom. This not only affects the disciples in the period of their ministry, but all subsequent ages of Gospel activity. The Gospel would not always be preached with equal liberty and freedom, purity and earnestness. Nor would it always be received with frankness and honesty.

Pastors and churches as well as individual workers are often discouraged because of the seeming fruitlessness of their efforts. They desire to see one of the days of the Son of Man, but fail to see it. It is then that they are liable to forget "if they have persecuted me, they will persecute you, if they have despised me, they will despise you." Let us remember that Christ's Church and cause are not lost because the fruits are not always visible.

Third, the Kingdom of Heaven is not limited "here or there." They will say here is one who will deliver the Jews from the Romans, or the Christians from the Jews. They will say "in this mountain, or in Jerusalem," is the place to worship. Believe it not. The Kingdom is not designed for one people or place, but as of Christ, so must be said of the Kingdom—"A Light to lighten the Gentiles." Beginning at Jerusalem, they carried the message of the Kingdom to the uttermost parts of the earth. And the ultimate end is to be that the Word of the Lord may cover the earth as the waters cover the sea. Then shall the kingdoms of this world become the Kingdom of God.

Fourth, The Messiah must suffer before He reigns. He must suffer many and hard things. Physical, mental and spiritual suffering were His lot. He goes by the way of the Cross to the Crown. He will be rejected by this generation before He is embraced by others. He will humble himself and become obedient unto death. But God will highly exalt Him, and finally before Him "every knee shall bow and every tongue confess that, Jesus Christ is Lord, to the glory of God the Father." And if this be true of Him, the same must be said of His disciples, for "the disciple is not above his Master"; it is sufficient that he be as his Master. There will be judgments of God visited upon the careless sinners who will not hear the message of the Kingdom. The Kingdom of God abounds in mercy and grace. But the time will come when the full power of that Kingdom will be expressed in judgment. The Lord spake numerous parables setting forth this truth, and here in verses 26-29 he recalls history to illustrate retributive justice. In the days of Noah all flesh "had become corrupt, and the earth was filled with violence." Licentiousness, lust and forgetfulness of God prevailed. In the days of Lot the people had become materialistic and self-centered. In each instance they had received abundant warning through the preachers of righteousness. They plead, they warned, but to no avail. And when the floods came and the fire and brimstone descended from Heaven—the judgment of God fell —they then began to realize their mistakes. We should think with the knowledge of such things, the world then would profit and earnestly seek and receive the Kingdom of God.

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Third Sunday in Advent. December 14, 1919.

## CHRIST'S FORERUNNER

### (Biblical)

Matt. 3:1-12.

BIBLE READINGS.

Monday—Morning, Dan. 2:1-13; evening, Num. 24:10-17.

Tuesday—Morning, Dan. 2:14-25; evening, Deut. 18:15-18.

Wednesday—Morning, Dan. 2:24-30; evening, II Sam. 7:1-16.

Thursday—Morning, Dan. 2:31-35; evening, Ps. 72:1-19.

Friday—Morning, Dan. 2:36-45; evening, Ps. 89:1-37.

Saturday—Morning, John 1:15-28; evening, Ps. 110:1-7.

(Mrs. H. Y. Yocom.)

The world was in course of preparation for four thousand years for the coming of the Messiah. God had made His promises and covenant with the world and sought to impress these continually and repeatedly through those whom He commissioned and empowered with the Holy Spirit to be His preachers. The line of the Prophets is a long one, stretching through many generations. There were messages of encouragement, instruction and warning and then for four hundred years there was no prophet in Israel. The last messenger of the old line, Malachi, had left, as it were, a parting message from the Lord, when he repeated the prophecy of Isaiah, "I send my messenger before thy face." Mal. 3:1.

It is with John, the Baptist, the fulfillment of this prophetic word, the forerunner of the Messiah, that we are concerned in today's topic: Notice.

1. *The Forerunner was of God's preparing.* Of the conception and birth of Jesus, St. Matthew is silent. We find the record in St. Luke. With St. Matthew he appears suddenly upon the scene as if dropped from the clouds to preach in the wilderness. But in him was prophecy fulfilled. Isaiah whose prophecies point to gospel times and gospel grace, speaks of him.

He is characterized first *as a voice.* This John also recognizes himself to be. He is simply the voice while God is the speaker. Christ is the Word and John is the voice. The voice arouses men. The Word instructs them. All of God's messengers were but the voice. The authority, the knowledge is not theirs personally, but delegated, for it is Christ who speaks through the mouth of His servants.

Second, *as the one who was to prepare the way of the Lord.* He sought to carry out his mission among his generation of men. The Jewish church and nation had great need of arousing and reform. There was a marked decay of piety, an imposition of traditions and injunction of the Elders. The Scribes and Pharisees, most notorious hypocrites of their day, were the religious leaders. The people as a whole were proud of their privileges and self-confident of justification by their own righteousness. Though they were, as a nation, subjected to the most humiliating condition through their bondage to the Roman Empire, were yet unhumbled. John was sent to remedy these conditions, that he might take down their high opinion of themselves, and show them their sins, that the Gospel of the coming Christ might become more acceptable and more effectual for them. In like manner there is much to be done to prepare the way for Christ to enter the human soul—the discovery of sin to one's self, the knowledge of personal insufficiency, and the necessity of humility. All this God seeks to accomplish through those who are sent and who are His voice.

2. *His garb and the manner of his life.* Not like the temporal princes did he come, wearing soft clothing, riding in royal state, but in keeping with his office and message and the kingdom whose representative he was, his garb was plain. This betokened the lowliness of his heart and the sincerity of his life.

It gave evidence to the world that he was a prophet or messenger of the Most High, and was in keeping with the prophetic description of him.

His diet was plain. Not that he never ate anything but locusts and wild honey, but what he should eat and drink were not the chief concerns of his life. His manner of life was consistent with his message of repentance.

3. *The people who came to him.* Great multitudes came to him from city and country, the rich and the poor, the young and old, Pharisees and publicians. When they heard that he preached concerning the Kingdom of God, they wished to hear more of that about which they had heard so much. It was not only an honor to John to have such multitudes before him, but gave him a great opportunity of doing good, and was an evidence that God was with him. It also showed that it was a time of great expectation; it being generally thought that the time of the Kingdom of God was nigh, and for this

reason, when they heard John, they were ready to admit him as being the Christ.

But from the issue of it all, it appears there were but few who were sincere in the acceptance of his message. And so it often happens that curiosity and the desire for sensation will attract a crowd of which but a few are really in earnest.

4. *The rite or ceremony he employed.* Those who accepted his doctrine and submitted to his discipline, were baptized of him, thereby professing their repentance and their belief that the Kingdom of God was at hand. They had been taught to justify themselves, but John teaches them to accuse themselves. Not to trust in the general confession made for them, but in a personal confession made to God. "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

5. *How he met the Pharisees and Sadducees.* To the multitude it was sufficient to proclaim, "Repent, for the Kingdom of Heaven is at hand." But when he saw these come to him he found it necessary to be more direct and plain. He addresses them in terms that are harsh, it is true, but just as the Lord subsequently said to convict and convert. He senses their hypocrisy and lays it bare. He recognizes in their coming, not an earnest desire for the Kingdom, but a criticism. By their long prayers they have deceived the multitudes, but they were not to deceive God's messenger. He admonishes them to prove their profession openly —"Bring forth fruits meet unto repentance." The Lord taught—"By their fruits ye shall know them." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

It would not be sufficient for them to fall back and depend upon their ancestry. For the Kingdom of God was a personal matter.

6. *A word of warning to them.* Your trial is strict and short. The axe is carried before you; it is laid to the root of the tree; you are on your good behavior, and will be for only a little while. It is for you speedily and sincerely to repent, to escape the issue that is impending. The judgments of God will begin at the house of God. "To whomsoever much is given, much will be required." "Behold, I come quickly."

To the preparation of the way of the Lord belongs the preaching of both the law and the Gospel. And though at times the preaching of the law may be harsh and painful, yet by the law is the knowledge of sin, and through the knowledge of sin comes the grace of the Gospel.

7. *A world of instruction concerning Jesus Christ in whom John's whole ministry centered.* He emphasizes the dignity and pre-eminence of Christ. He speaks lowly of himself, that he may magnify Christ. "I baptize with water." It is the most that I can do. Sacraments are of Christ's institution, they are not simply water, bread and wine, but the word of the Lord. Their efficiency depends not upon the administrant, but upon God's Word. "He that cometh after me, is mightier than I." John had much power and authority, the greatest among those born of women, but Christ was more; for whom he, John, was not worthy to perform the office of a menial. This ministry will be characterized by superior grace. He will baptize with the Holy Spirit, and with fire —the fire to purify, the spirit to regenerate. I may warn, but he will discern. He will separate the one from the other, gather unto life eternal and reserve unto eternal damnation.

This shows us John's estimate of himself and every true servant's estimate of himself— "I must decrease, that He may increase."

Fourth Sunday in Advent. December 21, 1919.

## MARY'S SONG

### (Biblical)

BIBLE READINGS.

Monday—Morning, Luke 1:1-4; evening, Ps. 132:1-18.

Tuesday—Morning, Luke 1:5-23; evening, Isa. 40:1-5.

Wednesday—Morning, Luke 1:24-38; evening, Isa. 52:1-10.

Thursday—Morning, Luke 1:39-45; evening, Isa. 40:1-11.

Friday—Morning, Luke 1:57-66; evening, Mal. 3:1-18.

Saturday—Morning, Luke 1:67-80; evening, Mal. 4:1-6.

(Mrs. Walter C. Hanning.)

Mary's song was an echo. First—*From Eden.* Gen. 3:15. Mary was a woman of great faith and fully resigned to the Lord's will, when she says in these beautiful words of her song—"My soul doth magnify the Lord," thereby fulfilling the ancient prophecy made in the Garden of Eden—"I will put enmity between thee and the woman."

Second—*An Echo from Isaiah.* Isa. 7:14. "Behold a Virgin shall conceive and bear a Son and she shall call his name Immanuel." How then can we as Luther Leaguers doubt for one moment the necessity for the complete study of God's Word, for the perfection of the Faith, small though it may be, sometimes, that we all possess. Let us, young ladies, aim to be real Marys in our manifestation of faith toward God and toward our fellow men.

Third—*An Echo from Gabriel.* Luke 1:26. Mary's greatest charm lay in her spiritual gifts. How clearly this can be seen from her conduct when the angel Gabriel came and notified her that she was to be the mother of the Son of God. What strange news! The average woman of today would have gone off on an advertising expedition concerning this great prophecy, but Mary did the opposite and went away alone to meditate. What we in the church need today is more followers of the Lord who will take God at His word. With Marys duplicated all over the land today we could hold enough churches and send out enough missionaries to convert the world.

Fourth—*An Echo from Elizabeth,* when she cried out—"Blessed art thou among women and blessed is the fruit of thy womb." Listen to the answer of Mary when she sings in her song —"Be it unto me even as Thou wilt."

No truly great man ever lived who did not have a great mother. The greatest ambition that ever throbbed in a woman's heart is to give to the world a great man. Well do we remember an incident that took place at a college commencement when a young man was to graduate who stood at the head of his class, and received many honors. He was of humble birth and many were the sacrifices made by his parents to keep him in college. When he delivered his graduating address his aged mother with a sunbonnet on sat just in front of him. No sooner had he finished speaking and receiving his medal than he stepped down from the platform, went and placed his arms around his mother's neck and pinned his medal on her dress. As they passed out of the hall someone said to her, "I know you must be proud of your son." "Ah, yes," said the young man, "but not half so proud as the son is of his mother."

Mary's song was *As Eternal as the Soul.* These are days of doubt and misgivings regarding the truth of God's Word and the Virgin Birth of God's Son. Let us fortify ourselves with the words of a song as eternal as salvation.

Little wonder that today many so-called Christian people together with the worldlings

mourn their dead as if there were no God. The day of family worship and daily Bible readings has become, we regret to say, too much a thing of the past with you, our dear young people. Scarcely can one today determine the difference between the daily manner of life of the professing Christian and his or her unprofessing associate in business and the workaday world.

*As Eternal As the Lord.* Our Lord will be honored eternally. Shall we be one of the many who do Him honor or shall we as did Peter when the real test comes deny our relationship with Him and show our weakness in the cause of Christ?

*As Eternal as His Promises.* We need only to pick up our daily newspaper to see each day the fulfillment of the prophetical promises of God. Said an aged Christian as he sat in the evening of life looking into the sunset's glow, "I have thumbed this old Bible for nearly seventy years and never yet have I thumbed a broken promise."

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First Sunday after Christmas. December 28, 1919.

## THE BABE GREATER THAN ANGELS

(Biblical)

BIBLE READINGS.

Monday—Morning, John 1:1-13; evening, Jer. 23:1-8.
Tuesday—Morning, Matt. 1:18-25; evening, Micah 5:1-7.
Wednesday—Morning, Luke 2:1-7; evening, Isa. 7:10-14.
Thursday—Morning, Luke 2:8-15; evening, Isa. 9:1-7.
Friday—Morning, Luke 2:16-20; evening, Isa. 32:1-8.
Saturday—Morning, John 1:14-18; evening, Isa. 42:1-9.

(Mrs. Walter C. Hanning.)

First—*Because He Was Before Them.* Rev. 1:8. "I am Alpha and Omega, saith the Lord God, Who is and Who was and Who is to come, the Almighty." The Babe greater than angels was co-equal and co-eternal with the Father.

Second—*Because His Word Was Greater.* "The good angels worship God, fulfill His commands and minister to the righteous." But the Babe greater than angels died for the sins of the whole world.

The angels minister to the righteous but the only thing that gives comfort in the hour of death is the atoning blood of Christ. On that bed every soul can rest for time and eternity.

Ethan Allen was a professed infidel. He wrote a book against our blessed Lord and Redeemer. His wife, a devout Christian, died early leaving an only daughter behind who became the idol of her father. Consumption, however, had early marked her for its own. When she came at last to the mouth of the Valley of the Shadow of Death she said, "You will bury me, father, by the side of my mother, for that was her dying request. But, father, you and mother did not agree on religion, mother often spoke of the blessed Saviour who died for us all. I don't feel that I can go alone through the dark valley of the shadow of death. Now, tell me, father, whom shall I follow, your god or mother's God? Shall I reject Christ as you have taught me, or shall I accept Him, as He was mother's best Friend in the hour of her great sorrow? Though tears nearly choked his utterances, Ethan Allen said, "My child, cling to your mother's Saviour. He was right. I'll try to follow you to that blessed abode."

Third—*Because His Influence Was Greater.* We cannot accept a thing to be true and live and act as if it were not true without losing that truth itself out of our lives.

It is told of Leonardo Da Vinci that when he was painting his wonderful picture of "The Last Supper," he had a bitter quarrel with another artist and he thought he would strike a lasting blow at him and show him what he thought of him by painting his face in that picture as the face of Judas Iscariot. And so he did. Strange when he came to the central figure, the face of our Lord, he could not satisfy himself. Always it was at fault. Only when ashamed and repentant, he sponged out the face of Judas Iscariot did he by night in a dream see the face of our Lord which he afterward sketched and painted into the picture.

*Because His Beauty Was Greater.* Ps. 90. "And let the Beauty of the Lord our God rest upon us."

A man standing out among the giant Rockies looked up at the snow-capped peaks, upon which the soft rays of the setting sun were falling, transfiguring them into mountains of diamonds. "That to my mind," said he, "is the most beautiful thing in the world."

Later he stood by the side of the rolling sea at the early evening hour. A fierce storm has been raging and the waves were tossing high. As he stood and watched the moon, like a ball of fire being lifted out of the center of the sea and beheld the moonbeams like a ribbon of gold waving upward and downward with the waves as far out as the eye could see, he said, "No, that is the most beautiful sight I have ever beheld."

A few months later he sat by the side of his aged mother in the old home. They had been reading and had put down their books; with these beautiful scenes still in mind he turned to his mother and said, "Mother, dear, what to your mind is the most beautiful thing in the world?" The mother replied, "Turn to the last verse of the 90th Psalm and you will find it—"The Beauty of the Lord Our God."

"Beautiful Saviour, King of Creation,
Son of God and Son of Man.
Truly I'd love Thee, truly I'd serve Thee
Light of my soul, my Joy, my Crown."

—♣—

## JUNIOR TOPICS

(*Continued from page* 8.)

or helping her in some way? Try it this year. Maybe we have not been attending League meetings as we should and by so doing discourage our leader. Resolve to attend every meeting, if at all possible, just for one year and you will find that you have acquired a habit which you will find most helpful.

How about the errands that we did with much fretting and clouded faces? What a delightful surprise it would be to the homefolks if we resolved to keep a sunny face at all times, for just one year. All this seems so small; we would like to resolve great things, wouldn't we? But the little things are the things that count in making life worth the living.

Resolve to stay closer to Jesus. We forget Him so often, don't we? Plenty of fun and play, but a little time to think of Jesus, to read a helpful verse in the morning and to ask Him help us be strong for the day, would not be a task, would it? We will try again this year to do the kind things, to be brave and thoughtful. If we forget and make mistakes we will keep on trying, for each mistake will help us work harder to be approved by Him who forgives all mistakes if we are sorry for them.

*Suggestions*—Give a short talk on the result of a branch broken from the parent stem, illustrating, if possible. Encourage the children to give ideas of abiding to the vine.

# Intermediate and Junior Topics

DECEMBER 7.

*"The Coming of God's Kingdom."*

Luke 17:20-30.

By Harry Heintz.

*Parallel Lesson*—Matthew 24:3; 27-30.

*Memory Passage*—Mark 13:24-26.

*The Lesson*—The disciples were being instructed by Jesus. They desired further information in reference to His second coming. Jesus tells them of certain signs and also endeavors to make the matter more clear by the use of parables. Why did the disciples want this information and why was Jesus anxious that they should know? In order that they could go out and teach all men.

*Lesson Applied*—What are we doing to prepare ourselves for the coming of Christ? What are we doing that others may be informed and likewise be prepared. The question that troubled the disciples is the same question that troubles a great many professed Christians today. The warning to be prepared is given us in the Word of God. We have every opportunity to study it and if we neglect it we must accept the result. The parables which Jesus spoke to the disciples were little stories which were not only interesting but which contained great messages. These messages were not intended for the disciples but were intended for every one of us. Become familiar with them by reading them over. No one on this earth knows the exact time of the second coming of Christ, but every one can be prepared. The one great thing for us to do is to pray. Every member of the Luther League, be he junior, intermediate, or senior, should know how to pray at all times. Accept the opportunity which is given you in your meetings and you will be taking a great step toward preparing yourselves for the great judgment day. What does the Bible tell us in Mark 14:32-37 (have some one read these verses). Note the last word, "Watch." Keep this word before you. Watch out for evil thoughts. Keep your hearts and minds in a pure state and in such a condition that they will be acceptable to God. Keep the story of Jesus ever before us and then we can always look forward with pleasure to the day when we shall meet Him. If you wish to be exempt or promoted in school you must be prepared by hard study and work. God expects the same of us in reference to being promoted to eternal life. We know when He first came upon this earth and we are all looking forward to the happy day when we will celebrate His birth. Let us today as intermediates think of a plan whereby we can celebrate the day of His birth by doing some good for others and for which we shall receive our reward at His second coming.

*Hints*—Have children come prepared to give some ideas of what they consider the true spirit of Christmas. If possible, suggest plans for them to participate in something in doing some good act in commemoration of Christmas Day.

DECEMBER 14.

*"Christ's Forerunner."*

Matthew 3:1-12.

By Harry Heintz.

*Parallel Lessons*—Mark 1:1-8; Luke 3:1-18; John 1:15-28.

*Memory Passage*—Mark 1:9.

*The Lesson*—What is a forerunner? One who goes before. God desired some one to prepare the people to receive Jesus. We know from the several stories in the Bible as well as from the history of our country that God has raised up men at critical times. John was one of these characters. The father of John had been told by God that his son would be a great man and what name the child should have. At the time of John's birth his father was glad and showed his joy by a song or chant which is known as the Benedictus and which is now used as the closing hymn in the communion service and as a part of our Vesper or evening service. John was born about six months before Jesus. The mothers of Jesus and John were cousins. When John grew up to be a man he retired to the wilderness and lived the life of a hermit. When he was called forth to deliver his message he presented an unusual sight. We are told his hair was long and his clothing coarse. When John began to preach the people, who were expecting a Messiah, asked him if he were Christ. He replied as follows: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you." Here John showed his true character in that he refused to accept any undue glory and acknowledged how superior Jesus was to be to him. It was John that baptized Jesus. Shortly after this wonderful event John was placed in prison. He had reproved Herod for certain things and by this brought about his displeasure. John was in prison for many months. During the anniversary of Herod's ascension to the throne, Salome, who was Herod's stepdaughter, pleased Herod by her dancing and as a reward Herod promised to give her anything that she would ask for. She was then told by her mother to ask for the head of John the Baptist and as Herod could not go back on his word he had the request fulfilled and the head of John was brought to Salome on a large plate or platter.

*Lesson Applied*—John came of a good family and showed it by his life. Let us all prove our faith by our works. Let us live a life and do deeds that will be a credit to our parents. Just as John was a great man and called by God let us all be prepared to do anything we are called upon to do for the furtherance of His work. John was humble. Let us take a lesson from his life and ever be willing to humble ourselves and not accept glory or honor that we are not deserving of. John was a man of courage and conviction. He suffered and died in order to accomplish his purpose. We do not have to suffer as much as he did but we should be willing to sacrifice anything in order to do that which is expected of us as part of the Church of Christ. What are you doing?

*Hints*—Have children come prepared to state the names of the father and mother of John. Assign some one to read the Benedictus. Explain where it can be found in the Church book. Follow and work up plans for Christmas activities.

DECEMBER 21.

*"Mary's Song."*

Luke 1:46-55.

By Harry Heintz.

*Lesson*—Here we have a song of joy uttered by Mary on account of the good news that she was to be the mother of Jesus. This song was uttered by Mary at the time she was visiting her cousin, Elizabeth, who was to be the mother

of John the Baptist. In the song Mary acknowledged the wonderful power and love of God. She shows her gratitude and renders praise and thanksgiving as well. This song is used in the Vesper service of the Lutheran Church. It is considered very appropriate for services at the close of the day.

*Lesson Applied*—Mary was glad that she was to be the mother of Jesus. We can be happy in the thought that if we do His will we will be His children. Are we thankful for the many things that Jesus has done for us. The incidents in connection with the hymn happened around the month of May. The joyous spring time. The time of the year when nature takes on new life. Let us resolve that with a happy state of mind we will go forward and with new life work in His vineyard and by our acts inspire others to do likewise. Happiness and joy are the keynotes of this song. So we should all be if we wish to be true followers and laborers for Him. Let us also realize the power of a mother's love. Just as Mary was proud of Jesus so He realized His duty to her. Let us take an example from Mary in that she did not forget to thank God. How often do we receive blessings in various forms and yet never think of thanking God for them. Just think of how many things are mentioned in this hymn. Every evening we should give thought to what we have received throughout the day and should realize that God supplies all our wants. If we willingly obey our parents we are pleasing Jesus. Lead lives that are pleasing to your mother and give her cause to be joyful and thankful. Only a few days and that wonderful birthday will be here. Are you going to do something to make others happy. Not those who have plenty and will receive more, but those who have been unfortunate and who are in suffering and who need support and cheer.

*Hints*—Have children learn what parts of the Bible and Church book the Magnificat can be found. Have them make lists of the many blessings which Mary mentions in this hymn. Use Christmas carols to express your Christmas joy.

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DECEMBER 28.

*"A Babe Greater Than Angels."*

By Harry Heintz.

*Scripture*—Hebrews 1:1-18.

*Lesson*—In what way is Jesus above the angels? Let us say in the Father's image. There are two kinds of angels, the good and the bad, but in our Scripture it refers to the good ones. Jesus being the Son of God is greater than all the angels, who, although they have a place in heaven cannot expect to be on a level with Christ. This illustration of a babe being greater than the angels affords a good example of how God always cares and leads little children. At the time that Jesus was born did not the angels say, "Glory to God in the Highest, and on earth peace and good will toward men." Also an angel said to the shepherds on the first Christmas Day, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people." Therefore, this babe was a gift for everybody for all time. Do you know of an angel whose birth is celebrated as is that of the Son of God? The Babe who lay in a manger.

*Applied*—As intermediates we have a wonderful opportunity to become favored by God. Here in our lesson we are shown how a babe was to become so great that he was to sit on the right hand of God. We never know what God has in store for us. While as children our minds are not fully developed and we should be careful that we think and do things which will be a credit to us when we grow older. We have passed another Christmas season. What was the greatest gift you received? Was it not that fact that on that day a Savior was born. We are about to start another year. Let us show that we realize the greatness of Jesus by doing all we can to prove that we care for His love. He sees every kind act that we do. This is a season of happiness. Jesus wants us to be this way, but we are not to be selfish in our enjoyment. After all the greatest pleasure should be in doing good for others. Bear this in mind and practice it and just as the Babe Jesus was greater than angels, so you as a boy or girl can become greater in the eyes of God than many men and women.

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JUNIOR.

DECEMBER 7.

*"Gifts for the King."*

By Brenda L. Mehlhouse.

*Scripture Lesson*—The Gifts of the Wise men. Matt. 2:1-12.

*Introduction*—These are the days when we are preparing gifts for those we love—when we think of God's greatest Gift to us—His only Son—and as we prepare to celebrate His birthday—let us think of the gifts we can offer Him and how we can best serve Him.

*Lesson*—The angel's message, "Behold I bring you good tidings of great joy, which shall be to all people," is one which we must try to bring about today.

Millions still have never heard that message, in many lands today Christmas is not celebrated because the people do not know of Jesus, but worship false gods instead, and the very best gifts we can give Jesus at this Christmas time is to take the message to those who do not have it. We can do this in several ways.

*Prayer*—One of the best gifts we can give Jesus is prayer. We can pray that the Christmas message be carried over the whole world and if we do God will hear our prayer. Let us pray for our brothers and sisters in China, Africa, Japan, India, that they, too, hear the Christmas message.

*Money*—Money is another gift we can all give. We may not have much to give, but the little each one gives added together makes a large sum, and this goes to carry the Christmas message to all parts of the world. Schools are built, or hospitals are opened, or a kindergarten is started, or a church built, and "the glad tidings" are carried in this way to many people.

*Service*—A great gift we can render the Lord is service—doing the things which come to us every day to do for His sake. We can plan how we can help those who do not know the Christmas message and we can help in many ways. A box of gifts at Christmas time for one of the schools in Japan or India, telling others about those who need the Christmas message and asking them to help, helping to send teachers, doctors and nurses and missionaries—all these are ways of giving Jesus gifts of service.

*Self*—The very best gift we can give Jesus is ourselves. There are so many people who need the Gospel, and we can give ourselves to the work of taking the Christmas message to all people. How many boys will become ministers when they grow up, and how many girls will go as missionaries to some of the countries that do not know about Jesus?

DECEMBER 14.

*The Third Article of the Creed.*

By Mrs. M. Haller Frey.

*Scripture Lesson*—I Peter 2:6.

*Memory Passage*—I Cor. 3:11.

*Read*—I Peter 2:7; I John 5:13; I John 3:24.

*Aim of the Lesson*—To make plain the simple truth of Christ's teachings. Through faith and not through many works are we saved. Work and service are but the fruit of our faith.

*Development*—Every time we recite the Apostles Creed we simply tell what we believe. Creed means faith or belief. If we are sincere as we recite it we have every reason to enjoy life and look forward to everlasting happiness.

When we say that we believe in the Holy Spirit we confess that we believe in the Third Person of the Trinity. A Presence who stays with us, putting pure desires where evil desires would appear, purifying our lives and keeping our souls clear of fear and doubt, a builder of true nobility.

We consider it a great honor to be connected with a society or organization among whose members are some widely known people. We endeavor to move only with the best people, realizing that we gain much by so doing. When we say we believe in the Holy Christian Church we say that we are connected, by faith, to an organization founded by Jesus Christ, nourished and strengthened by the blood of the early believers, so that today all who believe may enjoy its blessings and benefits.

We believe that Christ arose from the dead and that we, too, will arise. Our souls are immortal and will live on through eternity. When Christ arose the grave lost its dread and gloom. All who believe this can go through life knowing for a certainty that we will live again.

John 3:16 tells us very plainly that if we believe we shall have everlasting life.

Every hour, dear Master, lead us
By the path that pleaseth Thee,
Then with Thee, as guide and guardian
Willing followers may we be.

Perhaps we will get a new meaning from the Creed as we repeat it hereafter. Sometimes we hurry over it and miss much of its help. When we build a house we want a good foundation. When we are building a life, as we are doing now, we also want a strong foundation, and the Creed is one of the strongest pillars. Let us make sure that we are leaning upon it.

*Suggestions*—Have the children memorize Bible verses containing the word faith or belief. Give a simple talk on the last clause of the lesson verse. Select songs full of life and gladness.

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DECEMBER 21.

*The World Needs a Savior.*

By Mrs. M. Haller Frey.

*Scripture Lesson*—Luke 2:8-17.

*Memory Passage*—Luke 2:10-11.

*Read*—Luke 2:18-20; Luke 1:76-79.

*Aim of the Lesson*—To teach the need of a Savior to each individual. To show the way to Him, simply and directly, through faith.

*Development*—Two thousand years ago the world was dark with sin; wandering far from God and the truth, the people were walking in paths of evil and hypocrisy. The great need was a Savior and God in his great love and compassion sent Jesus to save them from their sins.

Shepherds abiding in the fields that wonderful night, busy with their work, saw the angel and, as the glory shone about them, were sore afraid. But we hear the angel speaking to them, "Fear not, I bring you good tidings of great joy, which shall be to all people. A Savior is born, which is Christ the Lord."

When the angel departed, the shepherds could not forget the wonderful vision, and after speaking among themselves they decided to go to Jerusalem and see this thing which was come to pass. They hurried on and found Him lying in a manger. Not content with seeing for themselves they made known to all they met the message told them by the angel.

We can gather so many lessons for ourselves from the Christmas lesson. Our hope and joy all depend on this bright star-lit night of long ago when:

"The Way, the Truth and the Life
Came down in Compassion and love
To save, guide and ever lead us on
To a glorious mansion above."

In the first place we realize that the world is still in need of a Savior. Many even who celebrate this glad Christmas Day do so without love for Him who was born to save them from their sins.

We learn in this lesson that the coming of Jesus brought great joy to all who believe. True joy is alone found in having and knowing Jesus in our lives. No other friendship brings to us the blessings and true joy of contentment. No one can understand this but those who really believe the song of the angel and followed the example of the shepherds when they sought and found Him.

We also learn that the shepherds told others concerning the child Jesus. If the world needs a Savior today it is up to us who have found Him to tell others about Him. Our lives must tell as well as our lips; so often the world reads our lives and they find that we are not consistent, that being the chief reason that some refuse to accept Him. Let us be very careful that we do not dishonor Him by our misconduct.

"The Truth shall make thee free
And thou shalt live
For old age and for youth,
For all,
I am the truth."

—•—

DECEMBER 28.

*Past Failures, New Resolutions.*

By Mrs. M. Haller Frey.

*Scripture Lesson*—John 15:1-5.

*Memory Passage*—Psalm 27:11.

*Read*—Psalm 34:11-14.

*Aim of the Lesson*—To forget failures and to make a fresh beginning. Failures are bad fruit; new resolutions, if kept, are good fruit brought forth by daily contact with the true vine.

*Development*—When New Year dawns we make so many new resolutions and feel so brave we forget just how weak we are, don't we? In today's lesson Jesus tells us how to keep strong. How well He knows the heart of all people, and gives us a remedy to keep our heart just right if we are willing to take the remedy.

Oh, those resolutions of last year! Broken and forgotten, failures. We did not stay quite close enough to Jesus, did we? The result was, bad fruit and a page of life marred. But a new, clean page is open before us and the old one closed, so we will forget and try again.

Sometimes we make too many resolutions. How about only a few and try to keep them? Perhaps we could be a bit more thoughtful for others; how about easing mother's work a little

(*Continued on page* 5.)

# Luther League of Michigan

### Third Annual Convention, Held at Detroit

BY ALFRED KLOSTERHAUS.

THE first session of the Michigan State convention was called at Christ English Lutheran Church, Detroit, with devotional services in charge of the Rev. George Heinz. Delegates, pastors and visitors were greeted by E. C. Mann, President of the local Luther League.

Election of officers resulted in, President, H. R. Wagner, Detroit; Secretary, R. S. Bruland, Detroit; Treasurer, A. Elfers, Detroit

Afternoon session devotions by the Rev. Arthur Gringle.

The Committee on Resolutions submitted the following:

1. Resolved, that the State Luther League of Michigan endorses the action of the Executive Committee in petitioning the United Lutheran Church to recognize the Luther League of America as its official Young People's Organization.

2. Resolved, that we urge the local Leagues to increased activity and interest in the contemplated convention of the State Luther League this autumn.

3. Resolved, that the State Luther League of Michigan hereby expresses its grateful appreciation to Mr. Hodges for his presence and his many inspiring and helpful services at this convention.

4. Resolved, that we express our sincere thanks to the Luther League, the pastor and people of Christ Lutheran Church for their splendid efforts to entertain us, as well as for the privilege of using their beautiful house of worship.

A committee was appointed to draw up a history of Michigan State League for publication.

A Constitution Committee was appointed to report at the fall convention.

"The Machinery of the Local League" was the subject of a conference led by Mr. Harry Hodges, General Secretary of the Luther League of America, and resulted in the settling of many doubtful local League methods.

Evening devotions by local pastor, Rev. S. L. Boger. Also address, "Why We Should Believe in and Have a Luther League," by Harry Hodges, Philadelphia, Pa. Excellent music was furnished by the Junior Choir of Christ Church and a social hour followed the closing session of a great day for Michigan Luther League work.

The remarks at all times by Mr. Hodges were appreciated by all who attended and a vote of thanks was extended him on the floor of the convention.

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# Luther League of Oregon-Washington

### Eleventh Annual Convention, Seattle, Washington, July 20th and 21st, 1919

BY MARTHA WOLLAND.

THE eleventh convention of the Oregon-Washington Luther League was held in Holy Trinity Church, Seattle, Wash. Sunday evening, July 20, at 7:15 o'clock, a very interesting devotional meeting was conducted by the President, W. S. T. Derr, of Vancouver, on the subject of "True Prayer." Short talks were given by the delegates and a spirited meeting was enjoyed by all, after which a special song service was conducted by the pastor, Rev. F. S. Beistel, specializing in the rendition of the new hymnal. Rev. D. W. Michael, of Tacoma, Wash., conducted the evening services. Special music was rendered by the choir of Holy Trinity Church and the address of the evening was made by Rev. Dr. H. L. Yarger, of Chicago, Ill.

Monday's session opened at 9:30 a. m. with the opening conducted by Rev. P. E. Baisler, of Vancouver, B. C. The feature of the morning session was an address by the President, "A Layman's Impression of the Great Merger Convention" at New York City in 1918. Election of officers resulted as follows: President, W. S. T. Derr, Vancouver, Wash.; Secretary, Martha Wolland, Tacoma, Wash.; Treasurer, C. E. Jaeger, Chehalis, Wash.

The delegates were entertained at dinner in the church parlors by the ladies of the local church.

The subject, "Organized Work," was generally discussed by the delegates and Rev. J. P. Pfleiger, a visitor from the Ohio Synod. A paper, "Present Day Problems of the Church," was presented. Special music by the choir was followed by an address by the Rev. J. C. Kunzman, D.D., President of the Pacific Theological Seminary. The evening session was featured by a most able address by Rev. B. E. Bergerson, pastor of Zion's Church, Seattle, Wash. The singing of the rally hymn and a farewell social at the parsonage wound up the convention. During the recess after the afternoon session the delegates were entertained with an automobile trip around Seattle's beautiful boulevards, which was much enjoyed.

# Our Churches and Institutions

## PENNSYLVANIA

—Muhlenberg College is the recipient of a $11,000 fund, the gift of Mr. Charles Fisher, in memory of his son, who fell in the war. The fund is to be for the benefit of students for the ministry.

—Rev. T. W. Kretschmann, Ph.D., pastor of St. Stephen's Church, West Philadelphia, has been called to a professorship in the Pacific Theological Seminary at Seattle, Wash.

LEHIGHTON

—Rev. Gomer C. Rees, D.D., has begun his services as pastor of Trinity Church, made vacant by the retirement of Rev. J. H. Kuder. One of the first tasks of Dr. Rees was the entertainment of the Luther League of Pennsylvania, which met as the guests of the Lehighton Lutherans during the last week in August.

## OHIO

—Mrs. Annetta Biedemann Webb, Youngstown, Ohio, who died July 8, according to her will just probated, left an estate valued at $28,000, the bulk of which is bequeathed to a number of Lutheran charities and missionary activities. She gives $8,000 to the Widows' and Orphans' Fund of the Joint Synod of Ohio; $1,000 to the Epileptic Home, Rochester, Pa.; $1,000 to St. Luke's Church, Youngstown, Ohio, and $1,000 to the Lutheran Woman's League, Youngstown, Ohio, for mission work. After minor bequests to nieces and nephews the balance of her estate is willed to the Chautauqua Lutheran Association for the Lutheran headquarters at Chautauqua, N. Y. At present the Lutherans have a temporary headquarters in Rev. I. O. Baker's cottage. A number of years ago the Lutherans purchased a building site at the corner of Clark and Peck avenues, and on this site it is proposed to erect a building to serve as Lutheran headquarters at the Chautauqua Assembly.

## NEW JERSEY

STONE HARBOR

—The annual summer assembly was held August 10 to 17. It included a Bible Day, with the following speakers: Dr. Wiles, Mrs. Daugherty, Dr. Pohlman, Rev. Gilson and Chaplain Gerhart. Sunday School Day—speakers, Dr. Hartman, Dr. D. Burt Smith, Dr. and Mrs. Haines, Mrs. Pohlman and Dr. DeYoe. Social Service Day—speakers, Dr. and Mrs. Pohlman, Rev. Harry, Mr. Joel Gorgon, Mrs. George Foreshell, Rev. M. E. Levit. Boy and Girl Problem. Speakers for the day, Revs. Swank, Harry, Dr. DeYoe, Dr. Dager. Mission Day—speakers, Dr. Haines, Revs. Harry, Swank, Dr. Mueller, of India, and Dr. Flothmeier. Drs. S. Chantry Hoffman and S. D. Daugherty were the Sunday preachers.

## KANSAS

—Practically all of the equipment of Midland College has been moved from Atchison, Kan., to Fremont, Neb. The merger of Midland College with Fremont Normal College has been completed so far as the faculties are concerned, and the courses of study are now planned. The Midland College professors will all have moved their families and household goods by the end of this week.

## MINNESOTA

—The Inner Mission Society of Minneapolis announces the opening of a training school for Christian workers. These workers will be equipped for service in any of our benevolent work and charitable institutions. The school will be opened October 1. The expense will approximate, for room and board, $5 per week. The tuition will be $35. Books and stationery will make the total expense for the term of thirty weeks about $200.

## SOUTH CAROLINA

—It may be of some interest to people in general, and especially to rural mail carriers, to remind them that Mr. Guy Trexler, of Salisbury, has the distinction of being the first rural mail carrier in the United States. Back in 1894 Congressman John S. Henderson, of Salisbury, then chairman of the Post Office and Post Roads Committee of the House and father of the rural mail service, had the first experimental routes in the United States established in Rowan County, of which Salisbury is the county seat, and the home of the former Congressman. There were two of the lines, one eighteen miles long and the other twelve miles. Mr. Trexler was carrier for both routes, taking the longer route in the forenoon and the shorter in the afternoon. He furnished his own horse and buggy and got $1 per day as compensation for service rendered.

## WISCONSIN

—A Lutheran hospice for young women is among the soon-to-be consummated plans of the Lutheran Women's League of Milwaukee, Wis.

—The Rev. N. D. Goehring, the student pastor at the University of Wisconsin, has taken unto himself a wife. The REVIEW extends its congratulations, and wishes them a long, happy and prosperous life.

## GENERAL SECRETARY'S LETTER

(*Continued from page* 18.)

advising us, that at its recent convention, said body voted to sever its relations with the Luther League of America, feeling that it can serve the Canadian Church better by being purely a nationalistic body. The letter assures us of the hearty goodwill of the Canadian Leaguers. There is a strong nationalistic feeling among the Canadian Lutherans, so strong in some quarters that a purely Canadian Lutheran Church is desired. This action of the Luther League is doubtless the first step in that direction. Since the president of the United Lutheran Church has visited Canada, however, we are informed that there is a different feeling toward the American Church, and some regret the hasty action of the Luther League.

We are sorry that in these days of Lutheran union that there should be a division among the young people.

Yours very truly,

HARRY HODGES.

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# Luther League

SEND IN THE NEWS—The other Leagues want to know what YOU are doing You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

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**Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.**

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# League News Items

## CANADA

—The Canada Luther League has severed its organic connection with the Luther League of America and taken the necessary steps to bring to life a united Canadian organization of Luther Leagues. This momentous action was taken at the annual convention held in St. Peter's Church, Preston, Ontario, Rev. M. Voelker, pastor, on May 24. For some time the feeling has been growing among our Leaguers that their interests were not adequately served by the international body and that a distinctly Canadian organization that might become the nucleus and the driving power of a coming United Canadian Lutheran Church had become a necessity. A committee, of which Rev. Prof. N. Willison is chairman, will draft a new constitution. Another committee will invite co-operation from the Luther League of Nova Scotia and study the best arrangement of the Canadian districts. *The Canada Lutheran* is to be enlarged and made the official organ of the League, and in place of separate topic booklets, topics suitably presented will be published in this paper. Mr. Stanley Gartung, of Kitchener, a student in Waterloo Seminary, was elected president. The Luther League of First English Lutheran Church, Winnipeg, was received into membership through its representative, Mrs. M. J. Bieber.

## ILLINOIS

AVENZVILLE

—This League, numbering twenty-five active members, organized five years ago, has made application for admittance to the State League. It is one of the most progressive of the country Leagues, and has a Luther League hall of its own, next to the church—the same being a schoolhouse moved and remodeled to make an up to date meeting place for the Luther League.

CHICAGO

—The engagement is announced of Mrs. Minnie L. Boedecker, of St. James Luther League, to Mr. Sam. T. Peterson, of Bethlehem League. While this cannot properly be called a "Convention Romance" yet this couple became acquainted at the national convention in Toledo in 1916.

## INDIANA

—Attention is called: For the first time the great national convention of the Luther League of America will meet in Indiana, the date set being July 13 to 16, 1920, this convention to be entertained by the Leaguers of our Indiana Luther League in Christ Lutheran Church, Fort Wayne. At our last State convention a committee was appointed to have full charge of making necessary preparations, including the raising of necessary funds to entertain this convention properly. Since all the Indiana Leagues are to assist in entertaining, our committee has fixed the share of each local League at $1.50 for each member, and we most earnestly urge each League to raise its share of this fund at once and send it to our State treasurer, Mr. W. F. Renz, 3416 Webster street, Fort Wayne. Our committee cannot go ahead with plans for entertainment until all the Leagues have paid, so hurry up Leaguers. Some Leagues are already over the top, and we hope each League will report their share paid within a month, so the committee can get to work.

OLIVER C. C. FETTA, Indianapolis,
Chairman Committee on Entertainment.

BATESVILLE

—An enthusiastic Luther League rally was held in St. Mark's Church, August 3, in the evening. As the congregation is at present without a pastor, Rev. Otto Doering, of Napoleon, Ind., presided, and also made the opening address. A sermon was preached by Rev. R. H. Benting, of Indianapolis, and an address was made by Oliver C. C. Fetta, of Indianapolis, in the interest of the National Luther League Convention, to be held in Fort Wayne next summer. A. E. Renn, D.D., was called upon to make a few remarks in closing. This congregation is struggling along without a leader, being supplied by the professors at Wittenberg, but is hoping in the near future to be able to secure an aggressive pastor.

## PENNSYLVANIA

—The Luther League of Pennsylvania held its twenty-sixth annual convention in Trinity Church, Lehighton, August 26 to 28. The convention theme was "The Luther League and the New Era," subdivided as follows: "An Adequate Publicity," "A Substantial Financial Scheme," "Topics That Fit the Times," "The Luther League and the Returned Soldier," "The Luther League and Reconstruction," "The Challenge of the Times to the Luther League." After the convention the delegates and visitors were treated to a ride up the Switchback, the Switzerland of America.

## TEXAS

—The young people in our Texas State Luther League, at their convention held in Pfluegerville, August 1 to 3, proved themselves a valuable asset to the work of the Lutheran Church in the State. They resolved to raise $20,000 as their quota toward the church in Austin, which is to be mainly a university church. It is proposed to raise $50,000 in the State for this purpose. Each member of a League is asked to give a minimum of $5 per year for a period of five years. The manager of the campaign is Rev. F. G. Rosener, pastor of the church in Austin. They also indorsed the endowment fund of the college at Seguin and named a committee to co-operate with the authorities.

This endowment fund is fixed at $50,000. The interest is to be available for deserving young men and women for assistance in attending the college at Seguin. To raise this fund each member of a League pledges $5 per year for a period of five years. A central board, elected by the League, is in charge of the raising of these funds. A correspondent writes:

"The young men and women are awake and alert, and are realizing the situation and conditions of the church, and are working faithfully for the upbuilding of the kingdom of God. With their conscientious, faithful and diligent work and assistance the Lutheran Church of Texas will prosper as never before. The above two issues are real mission works ,but there are others here to be worked out, and the time to begin is now. The two above issues are now well under way; may they speed on with the help of God."

## CONNECTICUT

—The Luther League at Waterbury has decided to join the State organization.

—The Connecticut State League held its annual outing and field day at Lake Compounce on July 29.


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# Luther League Topics

Reformation Sunday. November 2, 1919.

## THE REFORMATION IN ICELAND AND FINLAND

(Historical. November 1, 1530, 389th Anniversary. 1528)

Rom. 3:22-28.

DAILY BIBLE READINGS.

Monday—Morning, Mark 4:1-41; evening, Isa. 42:1-13.
Tuesday—Morning, Luke 13:18-35; evening, Isa. 41:1-20.
Wednesday—Morning, Matt. 13:31-58; evening, Hab. 2:1-4.
Thursday—Morning, Matt. 16:13-20; evening, Isa. 63:7-19.
Friday—Morning, II Cor. 3:10; 4:18; evening, Isa. 64:1-12.
Saturday—Morning, I Cor. 5:1-21; evening, Isa. 5:1-7.

HINTS FOR LEADERS.

Hymn 18.
Psalm 46.
Prayer of thanksgiving for the Reformation and its attendant blessings.
The Scripture reading.
Hymn 140.
The presentation of the topic.
Discussion on the various phases of the Reformation and their influence on the countries in question.
Hymn 141.
Lord's Prayer.

(Jonas Foss, B.A.)

*I. The Lesson.*

The message which these Scripture verses carry is the very center around which the Church and its truth swing. So simple and clear are they that it is difficult to understand how the priests before Reformation times could actually close the Bible truth and put in its place a system of penances, indulgences, masses, repetitions and monkish routine as a substitute for simple spiritual piety.

*Only Through Faith Is Justification.*

The very heart of the Gospel of Christ is the simple Word of God in our text: "For all have sinned, and all fall short of God's glorious ideal, but, in His mercy, are being set right with Him through the deliverance which is in Christ Jesus. . . . A man stands right with God through faith, quite apart from actions done in obedience to law."

*II. Finland and Iceland Are All Lutheran Today.*

A few general facts about these countries of the Far North will help us to better understand them. Finland, with a population of 3,200,000 in 1914, is 98 per cent. Lutheran. It is very rare to find a person who cannot read and write. It has developed a very splendid literature which has almost entirely been devoted to subjects of a religious character. Iceland, however, is much smaller, having only a population of about 70,000, who are all Lutheran. Mr. Bryce, the famous author and statesman, beautifully says: "Iceland is a country of quite exceptional and peculiar interest, not only in its physical but also in its historical aspects. The Icelanders are the smallest in number of the civilized nations of the world. Down to our own days the island has never had a population exceeding 70,000, yet it is a nation with a language, a national character, a body of traditions all its own." These sturdy Lutherans merit all the admiration shown by Mr. Bryce. They live on an island covered with volcanoes and rough lava. Nine-tenths of the island is a desert of snow and ice mountains, leaving only the edges of the coast where people may live. Iceland belongs to Denmark, but the people of Iceland are by race a branch of the people of Norway.

*III. How the Reformation Came to Finland.*

Finland became a Christian nation in name when it was conquered by Sweden in 1293, under whose rule it continued for the next 600 years. Thus it received the great advantages of Christianity, civilization, a constitution and liberal laws. The Reformation was brought to Finland by Gustavus Vasa in 1528. This man, after a brilliant military career, a national hero, was at the early age of 27 by popular will appointed King of Sweden. In 1527 Catholic priests formed a plot against the King because he had become "a Lutheran and a heathen." The priests also demanded that "the King should burn alive or otherwise do away with all who ate flesh on Friday or Saturday."

Gustavus took over for the nation's benefit all Church properties and money income. He cut off all connections with the Pope and placed himself at the head of the Church. Over the Church districts he put in office learned Lutherans to superintend the work of the Church. The Reformation document bringing the great change is known in history as the Vesteras Recess. One of the agreements that it contains is that the Word of God shall be preached pure and plain all over the kingdom. That reformed the Church of the errors which misrepresented the true Christian message.

*IV. How the Reformation Came to Iceland.*

Iceland was under Danish rule. What affected Denmark also affected Iceland. So it was that the Reformation came to Iceland. The Danish King, Christian III, followed the example of Gustavus Vasa in Sweden and made himself the Head of the Church in place of the Pope and seized all the Church properties for the benefit of the Government. October 30, 1536, marks the

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 35 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

establishment of the Protestant Lutheran Church of the Danish kingdom. The King appointed and sent Lutheran bishops to Iceland, but the Catholic bishops there and the Althing refused to accept the new and unpopular faith. The first Lutherans met with violence. However, the Althing later accepted the Reformation, largely because of the pressure of the Government. Thus was established the Lutheran Church of Iceland.

*V. Some Conclusions.*

1. History has a way of repeating itself. Let us learn from the errors of the past. The corrupt priests of pre-Reformation times were unfaithful ministers of the Word of God. They were really a kind of secret society which by swindle, intrigue, bluff and even murder stole the money of the people. It must be admitted, however, that we do our corrupt American get-rich-quick swindle gangs a great injustice in comparing them with the priests who preached that "the soul flies out of purgatory as soon as the money thrown into the chest rattles." The priests had added to their system some details that have not figured very much in American swindles—that of assassination of their exposers and also that they were not limited to this earthly life but promised for mere money to give a safe conduct into the future life.

2. Decay came into the Church of the Middle Ages because the leaders offered a cheap, fake substitute instead of the living Gospel of Christ. Their heart was not in their work. Consequently, without the enthusiasm which comes in the Gospel message of Christ, no person or church will make progress.

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Twenty-first Sunday after Trinity. November 9, 1919.

## AN OPPORTUNITY
### (Missionary)

Esther 4:13-17.

DAILY BIBLE READINGS.

Monday—Morning, Eph. 1:1-23; evening, Micah 6:1-9.
Tuesday—Morning, Eph. 2:1-22; evening, Isa. 58:1-14.
Wednesday—Morning, Eph. 4:7-21; evening, Isa. 59:1-21.
Thursday—Morning, Eph. 4:29-32; evening, Jer. 31:1-22.
Friday—Morning, Eph. 5:10-14; evening, Jer. 31:23-40.
Saturday—Morning, Eph. 5:22-33; evening, Isa. 48:1-22.

HINTS FOR LEADERS.

Hymn 46.
Psalm 91.
Prayer for opportunities for service and the vision to see them, together with grace to embrace them.
The Scripture reading.
The presentation of the topic.
Hymn 216.
Discussion on the topic relative to present-day opportunities for Luther Leaguers.
Hymn 217.
Lord's Prayer.

(Rev. F. Wolford, D.D.)

"And who knoweth whether thou art come to the kingdom for such a time as this?"

So closes the final appeal to Esther from Mordecai sent by the hand of a messenger to the Queen. The arguments of Mordecai to secure the help of the Queen in an intercession with the King for the lives of his people, has advanced step by step in force. From the lower arguments of policy, of appeal to feeling, of memory dishonored, he passes to the religious. It was an hour critical in the history of Mordecai and of his race, the Jews. A decree has gone forth that all the Jews, from oldest to youngest, little children and women, shall be exterminated from the kingdom. Haman, a man of great vanity, and vanity and cruelty are vices which often are near together, had used his place as the chief of all the princes to secure authority from the King for such a cruel decree. The lots had been cast and the thirteenth day of the last month of the year was settled as the date for this cruel deed. Nearly a year therefore intervenes before the deed shall be done. And why is Haman so eager for it? The answer is found in the attitude of Mordecai, a relative of Queen Esther. For this Mordecai refuses to bow down before the passing Haman or show the reverence which was so universal among the servants of the King, and, we can think, among all the people of the realm. No other honors can satisfy him as long as this Jew refuses to do him honor. The Jews are of course thrown into great sorrow and many are clothed in sackcloth with ashes, symbol of their grief. Among these is Mordecai, kinsman of the Queen. We are told that he had been as a father to Esther at the death of her parents and he had been of great service in bringing her to the present position. When Esther learns that he is clothed in sackcloth, she sent raiment to him in place of it, which he refused. Then by the hand of her trusted servant she sends a message inquiring the cause of it all. To the servant Mordecai tells the story of the plight of himself and his race, gives him a copy of the decree issued, and pleads that the Queen shall make a plea to the King for her people. Esther answers this by reminding Mordecai that no one can go into the inner court of the King uncalled save at the peril of life itself. If the King extend the golden sceptre then such a one may live. Such is the law which makes the caprice of a king so powerful. And to add to the peril of it all, Esther has not been called to the King for thirty days, which may indicate that she is at present under the disfavor of the ruler. To this reply Mordecai answers in the language of the scripture chosen for our topic. He reminds her that she, too, is a Jew and her life is in jeopardy already; he is sure, too, that deliverance will come somehow to his race; but, if she fail to do as he pleads, her name and that

of her father's house will perish. And now he asks, "Is not this the meaning of the fact that you have been chosen as Queen; that preference over all the other maidens was given you? Is not the hand of God in this? The high privileges of a queen are yours, all the honors which attend it; but responsibility attends privilege. Who knoweth whether thou art come to the kingdom for such a time as this?" As Joseph saw a Providence in the selling of himself into Egypt, "God sending me before you to preserve life," so the Queen is now reminded that she has come to the hour of opportunity not by chance but through the overruling of God. Esther feels the force of the appeal and with courage responds to the stern obligation. "Pray and fast for me so will I go in unto the King, which is not according to law; and if I perish, I perish."

Privilege and opportunity involve obligation, responsibility. No less true for Esther than for us. And what is our privilege, rather, what are our privileges? I am thinking first of the spiritual blessings which are ours. We know of the great love of God in Christ which has planned our salvation. We have heard the Gospel. We have the Church and all that is connected with it. We have the blessings which are the outflowing of the Gospel. But these make us debtors. "I am debtor," says the Apostle Paul, "both to Greeks and the Barbarians; both to the wise and to the unwise. So as much as in me is, I am ready to preach the Gospel to you that are at Rome also."

Possession in the face of need creates not only an opportunity but it makes an obligation. Possibly a royal harem was the last place where one would have looked for an acceptance of this truth. While unusual favor brings unusual responsibility simple because it affords unusual opportunities of doing good, there is in that fact also an appeal to selfishness and pride, not always resisted, which is fatal to high endeavor and all real sacrifice. "Unto whom much is given, of him shall much be required," said our Lord. And yet while we assent to that, how difficult we often find it to make the individual application. We possess a gospel of hope and the world is without God and without hope. It is our opportunity.

Said Dr. John R. Mott in an address recently: "The very fact that everything is upheaving means that we are going to have a period of unexampled reconstruction. The very fact that the world is bearing impossible burdens means that we are going to have the chance of our lives to lift loads. The very fact that people are suffering is going to make our generation unique in the development of heart power. The very fact that this world is embittered is going to give Christianity its chance."

Jesus Christ is just as necessary now as ever. We have been passing through critical days in the history of men and nations. Some things are of necessity changed; but not so Christ. He is the same. Others have fallen, but not so He. Not one of the principles that He proclaimed needs changing. And this is our opportunity, to point men and nations to this unchanging Christ.

And the world needs Him. If anything has been established during these past years of strife it is this, that there has been too shallow a view of sin. The "nice fellow gospel," as one words it, has been overdone. And suddenly we have the revelation of millions of men becoming beasts, placing all reliance on brute force. When the restraints are removed how quickly man descends to the brutal. The Gospel, with its insight into human nature, recognizes this ugly fact and it proposes a remedy in the redemption through Christ.

Luther Leaguers, we as a Church have never allowed ourselves to lose sight, in our teachings, of sin and redemption. We have preached a gospel of redemption, have lifted up the cross of Christ. And now is the day of our opportunity to proclaim to a world convicted of sin that Christ is the sin-bearer. Does it mean "Mission?" Yes, of every sort, Home Missions, Foreign Missions and that other term which has had modern application, Inner Missions. Who knoweth whether thou, Luther Leaguer, "art come to the kingdom for such a time as this?"

Privileges, opportunities, these are not products of chance. They do not merely happen. They are God-given. Yours, mine, all Leaguers. We believe in the living God, who rules and overrules. He makes these opportunities for us along with the gifts. "Every man's life a plan of God," was the theme of a celebrated preacher of New England that furnished food for much thought. If that be true, then the opportunity lies there, too, viz., in plan of God.

But if we fail? Then deliverance will come otherwise. Ours shall be the loss. We are not necessary people in the sense that God cannot accomplish His purposes if we balk. No, the work will go on, but we shall miss the joys that come to the worker with God.

The call of missions is one to courage, to faith, to sacrifice. "If I perish, I perish," said she of old inspired by high duty and wonderful destiny. Shall we as His followers shrink from tasks that are difficult, or draw away because there are manifest perils? Not thus have our missionaries acted in the past, nor will they in the future. With faith in God, with clear vision of the destiny of the sons of God, seeing the opportunity which the world that is without Christ presents, they will face forward.

Twenty-second Sunday after Trinity. November 16, 1919.

## YOUR ETERNAL DESTINY: WHAT SHALL IT BE?

### (Biblical)

Matt. 25:31-46.

DAILY BIBLE READINGS.

Monday—Morning, Matt. 18:1-22; evening, Micah 4:9; 5:1.
Tuesday—Morning, Mark 9:33-50; evening, Isa. 49:14-21.
Wednesday—Morning, Luke 17:20-37; evening, Isa. 2:10-21.
Thursday—Morning, Rom. 8:24-39; evening, Isa. 63:1-6.
Friday—Morning, Mark 12:1-12; evening, Joel 2:1-11.
Saturday—Morning, Matt. 25:14-30; evening, Joel 2:12-27.

HINTS FOR LEADERS.

"Your Eternal Destiny: What Shall It Be?"—Matt. 25:31-46.
Hymn 150.
Psalm 1, read responsively.
Prayer (opening prayer in Hymnal).
Hymn 247.
Scripture lesson read and topic presented by leader.
Article 17 Augsburg Confession, read by a member.
General discussion on topic.
Closing Hymn 250.
Pray in unison—Prayer for Grace to Do God's Will (page 17).
Lord's Prayer and Benediction.

(Rev. Ernest Muhlenberg Grahn.)

There is a destiny before every one. No man, woman or child that has ever lived has failed to have a future. No one still to come will escape it. That future or destiny belongs to this world and to the world to come. It comes because of man's very nature and his relation to things about him. As he lives on earth affected by his habits so will his earthly destiny be. Because his soul is immortal his life in immortality will be equally affected. Thus there is an unavoidable destiny before him and it is easily seen how important his eternal destiny is.

*Begins at the Judgment.* Man's eternal destiny is being shaped and moulded throughout his lifetime. It is settled and fixed at the end of the world in either one of two directions. Then when Christ the Son of Man shall come from heaven to earth He will stop all human activity. Sitting on the judgment throne of His glory He shall cause all nations to be gathered before Him. With His perfect eye and judgment He will detect and set apart the only two classes of men. As a shepherd separates his sheep from the goats, so Christ will set the sheep or the good on His right and the goats or the wicked on His left. Their destiny having been fixed it will now go into effect.

*May Be Glorious.* Christ the King has a kingdom for the sheep on His right. It was prepared for them from the foundation of the world. It has in it many mansions for their habitation. Because they have stood in right relation to God they have been and are now blessed of the Father. Without personal worthiness and solely through divine grace they are most cordially invited to come and enjoy their inheritance as God's children. As the righteous they go away into eternal life. Their bliss is perfect because their destiny is to be with God for ever. The *reason* for the glory of their destiny is their kindness to their King. When He was hungry, thirsty, a stranger, naked, sick, and imprisoned they gladly ministered to Him of their substance and showed Him the devotion of their hearts. He knew their devotion and tells them of it. But they express their surprise at their Lord's statement. He being in heaven, how could they serve Him so truly and well? He proves to them that they have done it to Him inasmuch as they have done it to one of the least of His brethren. Kindness to a brother of the Son of Man is the proof of love to Him. Whoever from gratitude to Christ loves his fellow man is assured of an eternal destiny of bliss.

*May Be Dreadful.* The goats on the King's left are remanded to a fate as dreadful as the destiny of the sheep is glorious. Orders stringent, clear and unavoidable are given them as cursed beings to depart from His presence and enter into the everlasting fire prepared for the devil and his angels. Their destiny is misery, suffering, pangs and remorse of conscience, complete sepaation from all things divine—everything of incomprehensible dread that is included unthe Lord's term, "everlasting punishment." And why this destiny? Is it for wickedness—for profanity, Sunday desecration, murder, adultery, stealing, dishonesty, slander, hatred, envy, covetousness? These glaring wrongs are not specified, nor are they excluded. But the righteous Judge clearly declares their dreadful destiny to be due to a defective, a negative, a neglectful attitude toward Him. Its subjects have not done the things to Him for which He placed Himself in their way and gave them opportunity to do—the things which the righteous did. But mark the hypocrisy of these cursed ones. Instead of asking, like the righteous, where they might have ministered unto the Lord they boldly and untruthfully declare that they had been kind to Him. Then the Lord shows them that they did not love Him because they ignored the humblest of those He loved. For such unloving, neglectful lives men earn for themselves the destiny of everlasting punishment.

*Yours May Be Your Own Choice.* It is true that all are dead in trespasses and sins and cannot save themselves. For this and no other reason Christ came into the world. But men may refuse salvation and turn from the proffers of divine gace. Thus they are responsible for their fate. You may sow to your flesh, think and labor for

(*Continued on page 32.*)

# Methods and Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE.

### Missionary Plans.

WHAT plans are you making for missionary instruction in your Junior League? We are all thinking now of the newest fall fashions in clothes, the fall automobile shows; are we as anxious to know of the newest fall line of interesting Junior material for the winter's work. Here is a list of some of the new books: "Called to the Colors," a fascinating study of our own country; "Americans All," stories of new Americans that will charm every Junior; "Mook," a book of stories about a little Chinese boy; "Giovanni," stories of our Italian friends; and "The Honorable Crimson Tree," stories of what Chinese boys and girls are doing. To go with these books are "Picture Sheets," which give splendid material for posters and notebooks for the Juniors to make. Last, but not least, there is a "Stamp Book," with stamps, beautifully colored, to be pasted in the book, which will delight every Junior. There are also "Leader's Helps" to go with these books which tell the leader just how to use the book, and which are full of the most fascinating plans imaginable for work with the Juniors. Plan your winter's work now, and do not fail to include the study of one or more of these books in addition to the regular work of your Junior League. Appoint a Missionary Committee among the children to assist with the class. A line to the office will bring you information as to where these books may be procured.

### For Your Reformation Meeting.

Center one of your meetings around the story of Luther. Use some of the articles in the present issue of the REVIEW in making your program. (Let the children read over the shorter articles and tell them in simple form at the meeting.)

Put this on the blackboard and use it as links in telling the story of Luther:

| | |
|---|---|
| M miner's son | L lion heart |
| A advances made | U unterrified |
| R Rome | T translator |
| T theses | H hymns |
| I indulgences | E Eisleben |
| N noblemen | R Reformer |

### Hints for the Topics.

November 2. "Thankful for the Blessings of the Gospel." *For the leader*—Blackboard exercise: Draw on the blackboard a church, homes, library, hospital, etc., which a Christian village would contain; erase them one by one as the lesson goes on, taking out those things not found in a heathen village, until nothing remains. Teach the children that "it is knowing Jesus makes the difference." *The children's part*—Divide the topic into parts for the Juniors to read at the meeting. Have each one bring to the meeting a list of the things for which they are thankful, and in the meeting let them make a list of the blessings for which the people of Africa, China, Japan and other lands are thankful for, the blessings which the Gospel has brought them.

November 9. "Second Article of the Creed." *For the leader*—Memory Work: See that the children know the Creed—if they do, teach Luther's explanation. Put up an Honor Roll, give stars of different color to each child as the three articles are learned, and add a gold star when the whole Creed can be recited. This work can be extended over a number of weeks.

November 16. "Christ Can and Will Use Us." *For the leader*—Review the questions from the meeting of October 26. Assign the words, Pray, Work Study, Give, Go, to five Juniors, and have them tell in the meeting how God can use us if we do these things. *The children's part*—Divide the Juniors into two sides—Cans and Wills. See which side can give the larger number of ways in which God can or will use us—"God can use us—if we are willing to learn—if we ask Him to show us what He wants us to do. He will use us—if we are faithful in Junior League, in Sunday school—if we do each thing as it comes along for us to do," etc.

November 23. "Grateful for All Things." *For the leader*—Make this a special meeting with recitations and exercises and songs appropriate to season. Emphasize doing for others. "Penny Sad and Penny Glad" is a good exercise for the children to give. (From Women's Literature Headquarters, 844 Drexel Building, Philadelphia.) *The children's part*—Have the children study the 95th Psalm to recite in the meeting. Have them respond to roll call with verses on giving thanks.

November 30. "Leagued Together for God." *For the leader*—Object Lesson: Have a box divided into two parts. Into one part drop small rings of paper fastened together to represent links, on which are written things suggested by children as acts of service—"speaking kindly," "helping others," "coming regularly to Junior Society," etc. Then draw from other side of box a long chain (previously prepared) made up of small links with the words "God's Service" printed in large letters on it. Emphasize thought that each link in itself meant only one little thing, but together they make a strong chain; so Junior Leaguers linked together for God's service

(*Continued on page* 32.)

# Intermediate and Junior Topics

BY REV. A. T. MICHLER.

NOVEMBER 2.

"*The Reformation in Iceland and Finland.*"
(November 1, 1530—389th Anniversary—Historical.)
Rom. 3:22-28.
By the Rev. Prof. E. Klotsche, A.M., Ph.D., Martin Luther Seminary, Lincoln, Neb.

A.—THE REFORMATION IN ICELAND.

*General Characteristic of Iceland*—Situated in the stormy ocean of the North, and far from the modern seats of civilization, lies the island of Iceland. It is distinguished not less by its remarkable scenery, than by the peculiar character of the curious history and the literary remains of its people.

*Religious Conditions Before the Reformation*—Christianity was introduced c. 1000 from Norway. The medieval Icelandic church had two bishoprics, Skalholt in the south and Holum in the north. Christianity in Iceland was of a peculiar character. Mildness and patience seem to have been by no means characteristic of the Icelanders. Hence the clergy often found it impossible to maintain their authority over their turbulent flocks. As in other parts of Europe many of the clergy were men, whose lives disgraced the profession they followed. Superstitions were especially practiced and encouraged by the clergy. Thus they lessened the respect of the people for the old faith, and involuntarily promoted the change that was about to occur.

*Luther's Doctrine Introduced*—The Reformation, which had extended to the most of the northern states of Europe, soon found its way into Iceland. Many of the natives, especially intended for the church, traveled to Denmark, or studied at the universities of Germany. On their return they diffused the Lutheran doctrine among their countrymen. Many influential and enlightened persons adopted the new doctrines. Two of the most distinguished of these were Oddur Gottschalkson and his companion, Gissur Einarson. Both went to Germany, where they became acquainted with Luther, whose views they embraced. Oddur, assisted by Gissur and Gisle, began the translation of the New Testament. This translation was made not from the original but from the German translation of Luther. Gissur, appointed Lutheran bishop of Skalholt in 1540, was at the same time a very active teacher of the new doctrine and exerted a still greater influence on the progress of religion than Oddur. In 1541 he gave the clergy liberty to marry and confirmed the precept by his own example. The mass and other ceremonies were next abolished. In these innovations Gissur was greatly supported by the King of Denmark, Christian III, who favored the Lutheran doctrine.

*Counter-reformation a Failure*—But Jon Areson, the Catholic Bishop of Holum, was violently opposed to the changes introduced into the church. About 1530 he had introduced a Swedish priest, Jon Matthieson, to come to Iceland with a printing press, to aid in the distribution of his writings against the reformers; little thinking what a powerful instrument he was putting into the hands of his opponents, or the use that was soon to be made of it in diffusing the Holy Scriptures. Taking arms the bishop set himself at the head of the Roman party in 1548, but in 1550 he was compelled to lay his head on the block. His death soon led to the extinction of the papal authority in Iceland. In 1554 the last resistence of the Roman party was overcome, when Lutheranism was enforced by the Danish King with a heavy hand. In 1593 the Augsburg Confession was adopted.

*Present Religious Conditions in Iceland*—Iceland has now a population of 79,000, who are Lutherans with a few exceptions. For ecclesiastical purposes the island is divided into 20 deaneries and 142 parishes. In 1847 a theological seminary was founded at Reykjavik, where the majority of the Icelandic ministry are educated.

B.—THE REFORMATION IN FINLAND.

Almost at the same time as in Iceland the Reformation was introduced in Finland.

*Religious Conditions in Finland Before the Reformation*—The early Finlanders seem to have been both brave and troublesome to their neighbors. King Eric of Sweden invaded Finland in 1157, when the people were conquered and baptized. Almost continuous wars between Russia and Sweden were the result of the conquest of Finland by the latter. After the final conquest of the country by the Swedes in 1323 they spread among the Finlanders their civilization.

*Lutheranism was introduced into Finland* by Gustavus Vasa about 1528. Gustavus, while a fugitive from Christian II, had met Luther and favored Luther's doctrine. He put himself at the head of a Swedish national uprising, defeated the Danes in April, 1521, just as Luther was leaving Worms, and became administrator of the land. Lutheran views had already been advocated in Sweden by the brothers Olavus and Laurentius Petri, and Laurentius Andreae. These churchmen were especially protected and favored by the King; and it was through their influence that the new teaching spread not only in Sweden but also in Finland. Among the Finnish reformers is best known Michael Agricola, bishop of Abo. He is the earliest writer in the Finnish vernacular. He published a number of religious and educational works. A version of the New Testament in Finnish was printed by Agricola in 1548, and some books of the Old Testament in 1552. A complete Finnish Bible was published at Stockholm in 1642.

*Present Religious Conditions in Finland*—The bulk of the population are Finns and Swedes; both belong to the Lutheran faith, 3,105,000. The influence exercised by the clergy over the people is infinitely greater than in most protestant countries. Nevertheless all creeds are tolerated. There are 55,000 members of the Greek Orthodox Church and only 755 Roman Catholics. During the past few years the Salvation Army has made great strides in Finland.

NOVEMBER 9.

*An Opportunity*
(Missionary.)
Esther 4:13-17.
By Mrs. Glenn E. Hickman.

1.

"And who knoweth but thou art come to the Kingdom for such a time as this?"

And who knoweth but that the war can be used as a teacher to show the Lutheran Church how to fill her place in the reconstruction work of our missions?

Two of the greatest needs in our mission work have been workers and money.

Surely no organization has been more loyal during this war period than the Lutheran. As a Church we have been taught by that stern taskmaster—War Necessity—those severe lessons—lessons of self-denial, the gift of giving our money, and that hardest lesson of all—to sacrifice our loved ones if necessary.

Has a call gone forth over the land for money, or more—for men—that the Lutheran Church has not arisen to the fullest extent of the emergency?

And if the country's need has been pressing for money and men and we as Lutherans have met it—are we not going to take advantage of the opportunity and put these lessons learned into practice for the Master? Think of the abandoned churches of the war zone in Europe! It urgently calls for Lutheran men and women and money. And who could carry on the work—thus supplied—more efficiently than the Lutherans working there in the birthplace of our Church? The mission work of ours in Africa—in its infancy—needs the same thing—money and workers.

Think of the work here in our country during the crises of Bolshevism and social unrest!

As truly as the youthful Queen Esther was placed upon the throne for a special purpose at a time of crisis in Jewish history—so may the Lutheran Church come to the front in time of world crisis and needs of the Master.

2.

The merging of the three great English speaking bodies into the United Lutheran Church in America gives an opportunity of the first class to the Church. It secures the adoption of co-operative methods for larger Christian effort by formerly divided Lutheran interests. A program for education, missions, and charitable work unifying former divisions is now possible. Denominational agencies are now made national in scope and purpose. Unity and co-ordination of effort commensurate with the larger vision should develop spiritual power and a consecrated ministry and deaconess work should adequately meet unique opportunities in a new era.

NOVEMBER 16.

*Your Eternal Destiny, What Shall It Be?*

By Rev. J. W. Ball, Ph.D.

Matt. 25:34, 41, 46.—Then shall the king say unto those on His right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Then shall he say also to them on the left hand, Depart from me, ye cursed, into the everlasting fire prepared for the devil and his angels.

And these shall go away everlasting punishment, but the righteous into life eternal.

This is our Lord's own portrayal of the judgment of the world. The final awards are decreed. There is nothing whatever to indicate any revision of the sentences imposed. Eternal blessedness or an everlasting curse, which are you choosing? For the choice is yours.

THE KING'S DECREE.

Life is the kingdom of the blessed, or punishment with the devil and his angels. Thus the King decrees, He who once came upon the earth as man's saviour. Among all the titles that were His, Teacher, Master, Lord, Lamb of God, Son of God, the Holy One of Israel, The Christ, the one which He loved most was the title, Son of Man. It expressed most fully His complete oneness with our race.

As the representative man He is a capable Judge, sympathetic, merciful and just. But oh, what greater condemnation than to face Him who died for us, in the guilty consciousness that we had utterly despised and set at naught His great sacrifice!

The Son of Man is now King as well as Judge. To those upon His right hand He speaks the word of reward, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

THE PREPARED KINGDOM.

Once in a great while we read of great good fortune that has been seeking some individual and finds him at last in the person of a gardener, or servant upon some great estate. Stories they are, suited largely to childhood, growing out of the sad experiences of the unfortunate. But these longings for better things are not wholly a delusion. There has been a kingdom prepared from the foundation of the world, a kingdom of blessedness, which is to become yours, if in that great day the Judge of all the earth shall find you worthy.

In view of that eternal possession, we are warranted in regarding the life here as a mere preparation. It is, as it were, our infancy and youth. The heir of a throne or of a great estate does not enter upon his inheritance until he is of age, though it has been his all the while. Here perhaps we may find light upon that somewhat obscure passage, "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give to you *that which is your own?*" (Luke 16:11-12.)

THE PLACE OF PUNISHMENT.

Not all men, however, will enter the prepared kingdom. To those upon his left hand the king shall say, "Depart from me, ye cursed, into the everlasting fire prepared for the devil and his angels." If men will choose the companionship of demons and make their lives devilish it is only what should be expected that their eternal destiny will be with the demons.

DESTINY SELF-CHOSEN.

These destinies are self-chosen. And these choices become so habitual that they are at last even unconsciously followed. We ourselves write our own destinies in the great book of God.

For notice that they upon the right hand of the great Judge though they have long known that our great and glorious King is also brother to the lowliest, have had no thought of having rendered such service to Him. Relief of the hungering, the thirsty, the naked, the sick, the imprisoned, has become a kind of second nature to them. All the while, by their choices and habits, they have been, as it were, writing for themselves that judgment which the King now decrees. There is nothing so important as the formation of worthy habits that enter into the making of character which can stand the test of the final judgment.

But even more impressive is the self-chosen judgment of the wicked. It is as though they were saying, "Why, Lord, we never saw Thee in such a state. And if we had we certainly would have done all in our power to relieve Thee." But what an admission! They have had every opportunity for knowing that He is one with His brethren. And many of them did know. They have lived for self so long, and so completely that they have not been conscious of their neglect. They even believe themselves very decent and proper people, and that the Lord ought to deal well with them. Like the rich man of the parable, at whose gate lay a beggar, starving and full of sores until he died, they have lived without regard for fellow-man, without concern for what is taught in the Scriptures, and, perhaps, with more faith in ghosts than in the word of God.

CONDEMNED FOR WHAT THEY HAVE NOT DONE.

But let us linger a little longer to notice that they are condemned for what they have *not* done. No great and flagrant crimes are presented in the indictment. So far as the record goes, they might have passed as very excellent people. But what they have not done has brought them into condemnation. The sin of neglect is, after all, the great sin. They do not do any evil, they say. But they also do not do any good. God preserve us from such self-centered, selfish living!

THE FINAL SEPARATION.

There comes the time of final separation. The sentences decreed are executed. There is no sign of reverse or of revision. "These shall

go away into everlasting punishment: but the righteous into life eternal." The probation of earth is ended. The consequences of our life choices we are now to reap. The King decrees and executes the destinies we have chosen. Away from His presence the great procession moves. They have chosen the fellowship of demons. They shall know no other henceforth. The righteous depart into the eternal life of the kingdom prepared for them.

NOVEMBER 23.

*"Thankfulness."*

By J. L. Berger, Cedar Rapids, Ia.

Ps. 68:19-20.

BLESSED BE THE LORD.

In all truth and sincerity we should say, "Blessed be the Lord." For daily he loadeth us with benefits, for daily He preserves us and delivers us from destruction, dangers and great calamities. Through us He brings benefits unto others. Praise be unto Him. Blessed be the Lord, for unto Him belongs the issues of our lives.

In consideration of the subject of our lesson, the following questions present themselves:

WHY?

Why should we be thankful? Because we receive daily benefits from God. From whom do you receive the pure air you breathe; the food you eat; the clothes you wear; the home, be it a cottage or a mansion; the flowers of the fields; the birds of the air; the privilege of worship and ever so many other things? You may say that your parents provide you with the food, clothes, books, music, etc.

But it goes further than that, where do they get this food, clothing, etc. The food and clothing and all other things are direct products of Mother Earth and through the loving kindness of the God of your salvation, He permits these various food and clothing products to mature for you and saw that it was properly handled and prepared in the proper form until it reached you in the form of food and clothing. What if God had caused a great calamity to come over this world and had not let the grains, wool and cotton to mature and ripen, then you would miss them greatly. So through the guiding hand of God in nature and in your life in particular you certainly have reasons enough to be thankful. Think of other reasons not mentioned above.

WHEN?

When shall we be thankful? At all time. Our Scripture lesson says, that God daily loadeth us with benefits. Then we should daily be thankful and offer praise upto Him. We have special seasons of the year at which time we have special Thanksgiving services. These services remind us of our obligation to offer thanks, the same as Christmas reminds us of the birth of Christ and Easter the Resurrection. We should not only be thankful at this season of the year, but daily. True, at this time we can see the work of God's loving hand when we see the abundant crops that He has permitted, for your and my personal benefit. But let us not forget to offer daily thanks unto Him for our daily benefits.

HOW?

How should we show our thankfulness? By accepting Jesus Christ as our Saviour and Master. By confessing our sins. By believing in the salvation of God. By prayer and praise unto God. By services for Him and His cause. By offerings, financial and sacrificial. For it is by these ways and many others that we assure God that unto Him belong the issues, the soul of our life after death, and unto this end we must serve Him.

WHERE?

Where should we offer thanks to the God of our salvation? Everywhere. Whenever and wherever we receive our daily benefits from God. At your place of business, you can show thanks unto God by your kind deeds, by your faithful performance of the tasks before you. In the school room, by your obedience, by your kind words, by inviting your classmates to the Luther League and Church services. On the street and highways, by lending a helping hand to the fallen brother, by helping the blind and lame across the crowded busy street. By these deeds of kindness, no matter when or where you are acknowledging Christ and at the same time, while doing these little things offer a word of silent praise and thanksgiving unto the God of your salvation for the privilege of doing these deeds.

*Then let us open* an account in the ledger of our lives. We can call this account "Thankfulness." An old rule in accounting is "Debit that which you receive and credit that which you give." Take the example of your own life. Enter on the debit or left hand side the things for which you are trankful—the daily benefits you receive from God. On the credit side (right hand) enter the thanks that you give for these things and see how your account balances. Make a chart as follows:

THANKFULNESS.

| *Debit (received).* | *Credit (give).* |
|---|---|
| Food | My life |
| Clothing | Praise |
| Home | Prayer |
| Air you breathe | Humility |
| Privilege of service | Service |
| Health | Keeping His commandments |
| The BOOK | Tithing. |
| (Add others) | (Add others) |

Be sure your account balances. Give Him something in return for everything you receive from Him. Unless you do you will owe God something. In the business world, if a firm owes too large an account and does not pay same, they cannot get any more merchandise until they pay their account in full. How about your account with God and thankfulness? Have you given the God of your salvation thanks for all the daily loads of benefits you have received from Him? If not, He may not let you have any more benefits until you have paid Him in service, humility, prayer, praise, thanksgiving, etc., for all benefits you have received. What would this life be without God and His daily loads of benefits?

## JUNIOR TOPICS

NOVEMBER 2.

*Hearts Thankful for the Gospel.*

By Brenda L. Mehlhouse.

*Scripture Lesson*—Psalm 67—Praise to God from all nations and peoples.

*Introduction*—It is knowing Jesus makes the difference in our home and land, where Jesus' love is not known there is ignorance and unhappiness and wherever the Gospel is sent it is received by hearts thankful for the blessings which it brings.

*Lesson*—There are no hospitals where Jesus is not known. There are less doctors in all China than there are in New York City alone and nurses are almost as scarce. When Christian people come to lands that do not know of Jesus and build hospitals and send doctors and nurses to heal the people and tell them of the Great Physician, is it any wonder that the people receive them with thankful hearts?

There are no schools where Jesus is not known. Boys and girls grow up ignorant, lazy, knowing only of their false gods. Thankful hearts receive the message of the Gospel which teaches them to help themselves, and from the kindergartens in Japan, and the schools in

India, and in China and in Africa, hymns of praise go up from hearts thankful for the blessings of the Gospel which bring with them teachers and schools.

There are no true homes where the Gospel is not preached. Only in Christian lands do father and mother and children live together in happiness and love for one another; in heathen lands children do not know the same loving care and protection we have. The story of the Heavenly Father, Who cares for all, has changed many houses in heathen lands into homes, and many hearts are thankful for the Gospel which brings such changes.

There are no libraries, no Christian colleges, no playgrounds, no kindergartens and many of the other things which we think so necessary, in the lands where Jesus is not known.

There is no loving thought or care for the sick or the old or the unfortunate in heathen lands. The leper is driven out and allowed to starve, there are no homes for the orphan children whose parents have died during famine, the sick are cruelly treated to please the gods —all because the people do not know of the loving kindness and tenderness of our Saviour.

It is knowing Jesus makes the difference— and when we see how these people receive with grateful hearts the message of the Gospel, which changes their whole life, should we not hurry to send the message to every part of the earth?

NOVEMBER 9.

*The Second Article of the Creed.*

By Mrs. A. M. Mehrkam.

(Repeat it in unison.)

Ye are bought with a price. I Cor. 6:20.

First, how He bought us; second, the price He paid; third, why He bought us.

God saw the whole world groaning under the awful burden of sin. He also saw only one remedy, and a sad one it was. For some one must be sent here to this sinful world to save it from destruction, and the only one great enough, and strong enough, was His only Son. He sent Him here, first a little Baby, we all know the beautiful story of His birth, and of His mother, the Virgin Mary. In those days all names had a meaning, so they called Him Jesus, which means, He shall save His people from their sins. But oh! the terrible price He paid to save us from our sins. He who was so kind to the sick and the poor. He suffered under Pontius Pilate, was beaten, wore a crown of thorns, was spit upon, and cruelly treated, then finally nailed to the cross. This was the price He paid to redeem us, and what for. Why did He suffer and die on the cross? Not only that we might be saved from everlasting death, but He saved us to serve: To serve *Him*, to serve *others*, to be the means through Him to *save* others, and how glad we should be to do all we can to please Him. We should thank Him every day for doing so much for us, and be willing and anxious to help others to find Him. The only real happy people in the world are those who love and serve the Dear Lord Jesus. When we pay a high price for any thing we usually prize it very highly, and so it is with our Lord Jesus. He loves those for whom He died and is now at the right hand of the Father in Heaven, always interceding for us. We can call upon Him to help us in sickness or trouble, and He will always hear and present all our petitions to God. We should also ask Him to be with us in our pleasures, and if we cannot take Him with us everywhere, we should not go to those places where He cannot go. He will come again to judge the quick and the dead, and whether we are living or dead when He comes, we will stand before Him on that day. If we have loved Him and tried to do His will we will be happy to have Him come but we will be in terror of that day if we have not been good. May God help us to be true and faithful to Him in all we do and say.

NOVEMBER 16.

*Christ Can and Will Use Us.*

By Mrs. A. M. Mehrkam.

Matt. 4:16.

"Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." What a privilege it is to be of some use to our Lord even as children, and to shine for Him in this dark world. Of course the big arc light which throws its beams the length of a block will shed more light than the little flashlight, or candle—yet these little lights are very necessary and useful, too, so we only want to be little lights for Jesus.

Now we will see for a moment how and where we can best shine, first, in the home; second, at school; third, at play; fourth, in the Junior League and Church. Perhaps it is hardest of all to shine at home. Where we can be very disagreeable, and whine and pout and be a great nuisance, in a way which would not be tolerated at any of the other places mentioned. The boy or girl who is cheerfully obedient to father and mother, and kind and loving to brother or sister, and helpful to all, is a rare jewel and a light in the home. Everybody loves them, too. That is the nicest part of shining for Jesus. We get more love and kind words in return than we ever give. As Christian Juniors at school we will be quiet, studious, attentive to the teacher and obliging to our schoolmates. How are we going to shine when we are at play, mingling with other children, with no grown people about to see what we do. First, we are going to do all we can to help others have a good time, especially those smaller than we are, then we are not going to get angry if everything does not go our way. If our playmates want to do something which we know to be wrong, we must not only refuse to do it ourselves, but we must try to keep them from doing it, and failing in this we cannot stay with them even if we do not enter into the wrong which they do. We can often exert a good influence over our playmates by being kind and agreeable to them. Let us be ambitious to shine for Jesus in the Junior League. Every superintendent appreciates the Junior who is always willing to do all he can, who never says no, who is quick to respond to any call to work, and is present at every service. Of course the Christian Junior will attend Church, listen to the sermon, and tell about it at home, and then try and do the things which it tells us to do.

"Jesus bids us shine with a pure clear light,
Like a little candle, burning in the night.
In this world of darkness we must shine,
You in your small corner and I in mine.

Jesus bids us shine first of all for Him,
Well He sees and knows it, if our light is dim,
He looks down from Heaven, sees us shine,
You in your small corner and I in mine."

NOVEMBER 23.

*"Grateful for All Things."*

By Mrs. A. M. Mehrkam.

Giving thanks always for all things unto God—Eph. 5:20.

Perhaps some of us know by experience what it means to do kind and generous acts to some person who may not only forget to thank us but may even return our good with evil. We also know how hard it would be to do another favor for that ungrateful person, and yet our Heavenly Father is giving us many good things every day, for which we often forget to thank Him, and may even do things which displease Him, but He loves us so well that He continues to do those same kind things for us every day.

Now the question is, how are we going to thank Him for all these kindnesses to us. First, in our hearts; second, with our lips; third, in our actions. If we are grateful to some friend who has been kind to us, our hearts are full of love for him, and we need not see him to feel it. We love him whether he is absent or present, and so we must feel toward God. We must feel our gratitude to Him all the time. Some of us have more things to be thankful for than others. We should try to sum up the special things. We must all be grateful for the gift of our Dear Saviour, for health, for food, and clothing, and then if God has given us good parents and a good home we should be specially thankful. Cannot each one of you tell some particular thing for which you are thankful? Now it is not sufficient that we feel thankful we must express it, so let us remember to mention to our Father the different things for which we feel grateful to Him when we kneel down at night to pray. Let us tell Him each thing for which we thank Him. Never be in too much of a hurry to thank Him for your food before you eat it. It will taste much better, and God will add His blessing to it, and it will do you more good. If you are sick and eat from a tray, thank Him just as though you were at the table. You will need His blessing more when sick than well. We are also to thank Him with deeds. When we remember the poor little starving and naked children in Europe, and give them our money for food and clothing we are thanking God that He has spared us, and given us plenty. When we give our toys and games to the poor little tots in the children's homes and hospitals we are thanking God that we are not there ourselves, and whenever we bring a boy or girl to Sunday school who does not go, we are thanking God in a way that will bring us blessings in return, tenfold more than for any other thankful act we do. The things which we receive for our loving gratitude to God are, first, His approval; second, additional blessings; third, happiness for us. "Can a little child like me, thank the Father fittingly?" Yes, O yes. Be good and true, patient, kind, in all you do. Love the Lord and do your part. Learn to say with all your heart, Father in Heaven, we thank Thee.

## METHODS AND HINTS

(*Continued from page* 27.)

can do great things. *The children's part*—Have the Juniors plan some definite work for the Church, as bringing new members to church, visiting, distributing Church bulletin, or some specific form of service.

*Do You Advertise Your Meetings?* Here are some suggestions for your November meetings. November 2: Draw a large chair on a sheet of cardboard, below print "There'll be a vacant chair, if you are not there—to Junior meeting on Sat. at three," and underneath write the topic. November 9: Draw an owl on a yellow card and print in black letters, "Be Wise and come to the Junior meeting." November 16: Draw a large windmill in blue on a white card and print on the arms of the mill, "Come to Junior meeting." Print the time of the meeting and the topic below. November 23: "Thanksgiving" in large letters at top of card, turkeys and pumpkins cut from crepe paper napkins pasted on card, and below the verse "These turkeys big and fat and brown, invite the Junior Leaguers of all our town, to the Thanksgiving meeting on Sat. at three." November 30: A hobby horse drawn or cut from magazine picture on a card, below print "It's the hobby of our Junior League to want every girl and boy at the meeting on Sat. at three."

Small cards made in the same way can be used as invitations.

### Junior Notes.

*What Some Others Are Doing.* Picnics were in style during the summer. The Junior Societies of Lansdale and Limerick, Pa., held very successful ones, and Trinity Juniors, Norristown, Pa., entertained the Junior Societies of the Martin Luther Neighborhood House and the Lutheran Settlement, Philadelphia, at a picnic in a beautiful park. About one hundred children were present.

Summer was playtime, winter means work—the study of the topics, plans for increasing the work of the society, mission study plans. What have you planned for your society?

What are some of the best things *your* Junior League has done? Send them in—they may find a place in this news department—and *your* plans may help *others*.

## LUTHER LEAGUE TOPICS

(*Continued from page* 26.)

your bodily comfort and turn from the claims of Christ's worthy poor. If you do you shall reap corruption. You have chosen the destiny of eternal death. If, however, you open your heart to the influence of God's grace in Word and Sacrament, if you receive Christ's teaching in this topic as He desires you to, you will in love to Him be loving to all your fellow men. Then your destiny will be eternal life. Christ tells you how and invites you to choose your own destiny. What shall it be?

Twenty-third Sunday after Trinity. November 23, 1919.

### THANKFULNESS

### (Biblical. Thanksgiving Day)

Ps. 68:19, 21.

Daily Bible Readings.

Monday—Morning, I Cor. 3:1-23; evening, Joel 3:1-13.

Tuesday—Morning, Matt. 19:16-30; evening, Joel 3:14-31.

Wednesday—Morning, Luke 14:12-15; evening, Obad. 1-21.

Thursday—Morning, Mark 13:1-37; evening, Nahum 1:1-14.

Friday—Morning, Rom. 9:1-33; evening, Nahum 1:15-3:19.

Saturday—Morning, Rom. 10:1-21; evening, Isa. 10:5-27.

Hints for Leaders.

Hymn 138 (Luther League Hymnal).

Psalm 136.

Gloria Patria, followed by prayer.

Lesson introduced by leader—Scripture Lesson, Ps. 68:19-30.

Leader should here tell of his own reasons for thankfulness:

Spiritual—God, my Father. Christ, my Redeemer. the Holy Spirit, my guide and sanctifier. God's Work, the Church, Sacraments, and Teaching (Sunday school, League papers and literature).

Temporal—Use of mind, body, members, food, water, clothing, parents, friends, opportunity, work, responsibility, successes and failures, etc., for all of which we must thank our God.

Take up lesson as outlined in the LUTHER LEAGUE REVIEW and Topic Card.

Solo, "Song of Thanksgiving," by Alliston.

Bible Hunt—References on Thanksgiving. Gen. 8:20, Ex. 15, etc.

Roll call—"What I am most thankful for." To be announced previous to the meeting.

Hymn 43.

Lord's Prayer.

(Rev. J. C. Twele.)

The meaning of a sentence is always dependent upon that which goes before, as well as that which follows. This is doubly true in trying to get the meaning of the Bible. Our Scripture text, Ps. 68:19, 20, becomes clear only when we read what precedes and follows. There is a clear description of the "Ark of the Covenant and Mercy Seat," Ex. 25:10-17, which we know was a shadow" or symbol of God's only begotten Son, our Lord and Saviour Jesus Christ. We, in spirit, can see how Moses understood the "Ark of the Covenant and Mercy Seat," and how rejoiced and thankful he and the people were when the same was brought out of Bashan to Mt. Zion. Surely we can truthfully say, the subject of our text must be

*Thankfulness.*

God has made a Covenant or Agreement with us also in Holy Baptism. Jesus Christ is our "Mercy Seat," or rather Seat of Mercy. He is also called "God of Mercy," "Prince of Peace," etc. There is therefore thanks due to God for sending His Only Begotten Son, Jesus Christ. Thanks due to Jesus; that He not only left His throne on high, became man, suffered and died; but also, for His glorious arising from the dead, proving His power over death and the devil; for His triumphant ascension into heaven, and His sitting at the right hand of the Father. (Power.)

*Thankfulness for God's Unspeakable Love and Deeds.*

"Blessed be the Lord," here means thanking Him for all He does daily for us. We thank a person whenever he does us a favor. We know he is not compelled to do so, but he shows his love; and many times it requires strength to do this favor. Should he do us a favor or favors every day we would thank him every time. So David in the 68th Psalm wishes to thank God daily for His love and great strength. God's love and power are shown every day, every hour, yea, every minute of our lives. Think of it! To every one everywhere God says: "Come unto me and I will give you rest." "Come ye blessed of my Father, inherit the Kingdom prepared for you, from the beginning of the world."

*Burdens Must Be Borne and Overcome.*

Everybody has burdens, be they disappointments, afflictions, troubles or sorrow. The overcoming of them is accomplished by going to God, who according to Acts 14:22 wants us to enter into His Kingdom. Jesus says: "Take up my cross and follow me." What a God, who invites and helps us for time and eternity! Matt. 11:29. Thanks be unto Him now and forevermore.

*Salvation.*

God alone can save us. He is Salvation Himself. Jesus came to save that which was lost. The world, you and I, were lost in trespasses and sin. We could not find the way out. Jesus did, and Jesus does. Call and He will answer. No one has the power to hold Him away from us. Jesus took death, grave and the devil captive once and for all. There is salvation in no other; therefore Selah—thank Him.

*Deliverance.*

God often delivered the children of Israel, as well as David, out of many dangers and also death. This is why David says, verse 20, "God is unto us a God of deliverances." Any one can get into danger but not out of danger. If you were skating and broke through the ice, and had gotten under the ice, he who brought you out was your deliverer. You would always speak of him as your deliverer. So we know that Jesus saved us from eternal death. We should always speak of Him as our Deliverer or Saviour.

*Deeds Count.*

Words of praise sound sweet. Words may or may not be sincere. Words are but sounds. You know from Genesis to Malachi we hear the promise (words) of a Messiah, a Deliverer, a Saviour. We

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know that this promise was fulfilled from the New Testament. We know that Jesus is the Messiah, Saviour, Deliverer, not by words only, but by the deeds He did. While our words of praise sound sweet, yet the true praise is in our deeds. "By their fruits ye shall know them." Will we prove our faith by our works?

*Present Time.*

Some people say, "God led the people in the Old Testament times." Yes, He did, and—He did not. So long as the people did according to His demands or commandments He led them, even in war. But when they acted contrary to His expressed commands, He permitted them to go their own way. Their own way always brought shame and captivity. Then when they repented He helped them. Just so God does today. Many, instead of doing what and going where God commands, do what and go where *they* please; the result: shame and captivity to the devil, the world and the flesh. Man changes, but not God. "Jesus Christ, the same yesterday, today and tomorrow." The fault is not God's. The fault belongs to the people. St. John's warning: "Today, so you hear His voice, harden not your hearts," is especially to be remembered. Daily we receive, daily let us give thanks. Daily God forgives, daily should we forgive and ask for forgiveness. Yes, "Oh, give thanks unto the Lord, for He is good and His mercy endureth forever." Amen.

## YOKES

(*Continued from page* 17.)

free them from every yoke? Can she consistently remove one yoke and permit another to remain?

The story is told that in one of the war campaigns as the French were charging up a hill, a bullet from a German machine gun found its way into the breast of a Frenchman and he fell to the ground mortally wounded. A comrade stooped, picked him up, and held him in an upright position as his lifeblood ebbed away. As they both thus crouched, a shout was heard and the dying man asked what it meant. His comrade replied: "It means that our boys are planting the flag upon the hill which they have taken." With superhuman effort the dying man raised himself and with his last breath gasped: "I helped to put it there."

Now that the war is over, and our glorious flag, which has never known defeat, has come back with another star added to its crown of glory, how glad and proud we are to say: "Our boys helped to put it there." Now that we have removed political yokes of oppression, shall we not be diligent to remove religious yokes of a like character? So that at no distant day, over every land and nation, the Banner of the Cross shall be unfurled and America exultingly may say: "We helped to put it there!"


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